THE

English Secretorie:

Or,

plaine and direct Method, *for the enditing* of all manner of *Epiſtles* or *Letters*, aſwell *Familliar as others: deſtinguiſhed by their diuerſities vnder* their ſeuerall titles,

The like whereof hath neuer hitherto beene publiſhed.

Studiouſlie, now corrected, refined & amended, in far more apt & better ſort then before: according to the Authors true meaning, deliuered in his former edition: Togeather (alſo) with the ſecond part then left out, and long ſince promiſed to be performed.

Alſo, a declaration of all ſuch Tropes, Figures *or* Schemes, *as either vſually, or for ornament ſake, are in this* Method *required.*

Finally, the partes and Office of a Secretorie, in like maner, amplie diſcourſed.

All which to the beſt and eaſieſt direction that may be, for young learners *and practizers: are now, newlie, wholelie and iuſtly publiſhed.*

By Angel Day.

Imprinted at London by *Richard Iones*, dwelling at the *Roſe* and *Crowne* neere Holborne Bridge.

1592.

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MAY

To the right Honorable, *Edward* de Vere, *Earle of* Oxenford, *Vicount* Bulbeck, Lord *Sandeford* and of *Badlesmere*, and Lord *great Chamberlaine of* England.

IT is nowe fiue yeares passed (Right Honourable, and my very good Lorde) since emboldned by your wonted fauours, this booke rudely digested, and then roughly deliuered, I did in the very nonage therof recommend vnto your L. Patronage. And howbeit at that time, verie little therein appeared worthye so honourable acceptance: yet pleased it your L. the same should then passe vnder your fauourable countenance.

To answere so great bounty therin shewed, I haue naught but my simple acknowledgemēt: and, in signification of the will I haue to do vnto your Lordship any acceptable seruice, no other matter in shew, then a fresh renouation of the self same title by a second presentmēt, howbeit in farre other manner then formerly was deliuered.

Your Lordship may please of your owne ennobled condition to well doing, in pardoning the presumption of the former, to vouchsafe

your liking to this latter, wherein (notwithſtanding the title all one) yet ſhall you finde the worke both in order, habit and ſhape, to be diuerſly chaunged.

To excuſe the defect of the one, or enlarge my paines taken in publiſhing the other, were on either part needleſſe: ſeing my deſire in both, hath principally ſorted to one ſelfe maner of meaning: If your Lordſh. find ought herein anſwerable to your iudgment, it is inough: & the vſers ſhal thereby (I hope) find more cauſe to be ſatiſfied. The wiſeſt of all ages, haue not at one inſtant collected all their experience: *Plato* in his firſt original was nothing ſo diuine: *Socrates* in his cradle, had not experimented ſo great wiſdome: *Hercules* paſt many yeres ere he grew famed by his labors, and onely vſe and practize enableth vnto the greateſt performance.

This being conſidered, though thereout I pretend no warrantie, yet may the reſpect therof be vnto your Lor. a teſtimony of your owne bountie. As euer I haue wiſhed, ſo hartelie do I pray, the happie aduaucement of all your Honorable endeuours. And euen ſo remaine:

Your Lordſhips to be commaunded.

Angel Day.

To the learned and curteous *Readers.*

A Svntimely fruite both in bloſſome and *gathering, ſo vntimely ſpred forth the firſt part of this purpoſed* Edition. *The taſt could not bee much pleaſing, when in the growth the ſeaſons were ſo troubleſome; yet being borne withall of many for the raritie, of a number tollerated for courteſie, and of ſome alſo vſed (not without profite) for their neceſſitie, I haue preſumed once more at times conuenient to trie my abilitie therein, and to publiſh to generall view this correction, enlargement, and laſt diſcouerie of all that my former and eſpeciall good meaning.*

My paines (howbeit in the firſt Edition *publiſhing) I found to be very great, aſwell in reſpect of ſome hard ſtormes then caſually betyding, as alſo that being preſſed on by the Printer for worke, I was faine to watch continuall nights for his furniſhing, and therwithall preſently to deuiſe examples wherewith to anſwere euery title: yet haue I not ſcaped the common ſting of thoſe, who moſt of al occupie themſelues in carping at other mens labours, nor ſeemed at that time the knowne trueth of the Printers ſtill taking away of the copie from me, to excuſe me, in that, by want of ſight of the matter alreadie paſt my hands, and forgetfulnes by much trauaile and watching of that which I had deliuered from me, I fell into ſome multiplicitie of matter, iterating and preſcribing perchance beſides order or forme, what I could with more leiſure haue eaſely corrected within me. By meanes whereof the leaſt troubled with ſo great a toyle, began ſooneſt to impeach me, and they that had moſt libertie to prie, were readieſt in their vanitie to winne what they could to diſable me. Yet this notwithſtanding, I haue ſecondly dared (as I ſaid) to produce thit worke into light, inabling*

it as the preſent time would ſerue, with the beſt ſhadowes of amendment, vrging neuertheleſſe ſtill therein my good meaning, for that (not miſconceipted of my ſelfe) I know it ſurmounteth my skill. The beſt natured and not the leaſt diſcreete, haue euer poized in worth, what for profite and of good will hath been tendred. The worſt and leſſe gouerned I reck not of, who either by too much preſuming of themſelues, or inconſiderate regard of others, miſlike or condemne what pleaſeth them in the beſt mens trauailes.

If I hit not the marke I aime at, I truſt I am not yet ſo wide but that I may paſſe for an Archer: Suffiseth, I herein expreſſe the wiſh and zeale I haue to well doing, let others more excellent giue greater ornament when pleaſeth them by ſhewe of their cunning. My deſire is, if it might be to haue all mens fauours, but that being impoſſible, I humbly ſubmit my ſelfe to the cenſure of the worthieſt, who becauſe they haue vouchſafed (ignorant of the writer) in mine owne eares ſome of them to excuſe my former trauailes, I hartely, pray not to ſeclude theſe latter from their courteous likings.

This being ſufficient for my meaning, and inough of the wiſe I hope to purchaſe reconning, I will ſomewhat ſpeake of the time wherein this enlargement hath been promiſed, which long ſince I knowe to haue been paſſed: The reſpect thereof, not by forgetfulnes, but aſwell by the manifold affaires pertinent to my preſent profeſſion, as by ſome ſtore of bookes of the former impreſſion remayning, hath hetherto been delayed. But the firſt copie being now as I vnderſtand quite & fully worne out, what by the Printers earneſt ſolicitation, and by a deſire of my ſelfe to deliuer the ſame agayne in ſome better order and faſhion, I haue (during my vacation of other buſines) ſtudied as you ſee to finde ſome enterchangeable times wherein to performe it. The rather to ſatisfie the expectation of a number whom I haue been enformed to haue earneſtly looked for and required it, together with the additions pretended to be publiſhed. All which in the booke following ſhall I hope in reaſonable ſort full out to be performed.

Now, touching the order and courſe hereafter reſerued in this Methode, *I muſt (as in the former* Edition) *aduertiſe him that is deſirous to take profite thereby, that he firſt doo circumſpectly conſider with himſelfe, the ſeuerall rules in the particular chapters,*

preceeding

preceeding the orders of theſe Epiſtles, in ſuch ſort as afterwards they are diſtinguiſhed, and therein ſee, what to the better ordering and principall direction, of whatſoeuer he ſhall take in hand to write, is there (for his better inſtruction) enioyned. By diligent animaduerſion thereof, he ſhall the better vnderſtand the ſeuerall natures and properties, that in the parts of euery Epiſtle, are ordinarily to bee required, beſides the vſe of them in their ſeuerall places, and what force they beare, being ſo ſorted out, according to their ſpeciall purpoſes and directions.

Next, for the better inducement and leading him into a plaine and perfect platforme of this Methode following, and to the intent he may as neere as may be, or as his capacitie (at leaſt wiſe) may any waies reach vnto, know (skilfully, & not by rote) how or in what ſort he ſhall happen to doo either well or ill, I haue firſt (in a preamble or intermixed diſcourſe, either preceeding or interchangeably paſſing, before or with the kindes of euery ſort of Epiſtles) declared the properties and vſe of thoſe Epiſtles, vpon what parts and places, they and euery of them doo conſiſt, with what vehemencie or leſſe application they are to bee inforced or quallified, ſo that he who ſeemeth to haue leaſt knowledge at all (be it that he haue perſeuerance to conceiue or to diſtinguiſh the parts he ſeeth there laid out before his eyes) may with great facilitie, and without any ſhew of difficultie at all, attaine to whatſoeuer, herein preſcribed, or by the circumſtance thereof intended to be in any ſort deliuered.

To the greater ornament whereof, I haue applied a number of Figures, Schemes, and Tropes in the margent of euery Epiſtle, euen with the places where they are vſed. And at the end of this worke, haue ſet them altogether, and therein explaned to the Learners view and for his readier vſe, their particular natures and qualities, to the end that they who (being vnlearned, and hauing a pretie conceit of inuention of themſelues) haue heretofore vnknowing done well, may ſee how with skill and diſcretion hereafter to purſue the ſame, and the ignorant alſo hereof, whoſe reach hath not been ſo ample as others, may bee thereby informed what vnto well doing is moſt conſonant and agreeing.

Now, for the readier finding of thoſe Epiſtles, as each of their kindes are ſuted forth in ſundrie Examples: Peruſe but the head

of euery page, and there you ſhall finde what in the ſame page is contained, viz. *Where the* Epiſtles *be, you ſhall haue them noted in their kindes, as Epiſtles* Hortatorie, Dehortatorie, Swaſorie *or* Diſſwaſorie, *&c. And likewiſe in the admixtions, you ſhall finde,* Places *or* Parts Hortatorie, Commendatorie, Petitorie, *&c. as they fall out to be handled.*

This booke ſhewing theſe parts before remembred, I haue termed by the name of The Engliſh Secretorie, *being in the conſideration thereof nothing ignorant what great perfection is to be required in ſuch a one, by whoſe title the ſame is deliuered, neither ſuppoſing the matter herein contained to appeare ſo ſufficient, as perfectly thereby to enable what in the ſame function is to be required, but becauſe the orderly writing of Letters, being a principall part belonging to a* Secretorie, *is by the* Methode *hereof deliuered to any Learners capacitie, whereout the Scholler or any other that is vnfurniſhed of the knowledge thereof, may gather ayde and furtherance, the better by ſuch meanes thereafter (if his induſtrie ſerue thereunto) to become a* Secretorie.

Herein (ouer and beſides the Chapters giuing inſtruction as aforeſaid to the Methode *of theſe Letters) be now all kindes of* Epiſtles *with their ſeuerall parts particularly handled, that is to ſay,* Demonſtratiue, Deliberatiue, Iudiciall *and* Familiar Letters. *And laſtly thereunto is annexed my promiſed diſcourſe of the parts and office of a* Secretorie. *All which I doo preſent to the generall and friendly regard of all men, wiſhing that in curteſie they repute of my trauells, as formoſt of all other things, I therein reſpected a publike benefite. In affoording whereof, they ſhall doo no more then belongeth to good minds, and encourage me by whatſoeuer other meanes hereafter, to gratifie their fauours. Fare ye well this 24. of Ianuary. 1592.*

The

The first part of the *English Secretorie.*

Of an Epistle, the commodities and vse thereof. *Chap. 1.*

FOrasmuch as we haue herein endeuored to lay downe a platforme or method for writing and enditing of all manner of Epistles. It shall not bee amisse, that following the order of all other writers, we first define vnto you what an Epistle is. An Epistle therefore, is that which vsually wee in our vulgar, doo tearme a letter, and for the respects thereof is called the messenger or familier speach of the absent, for that therein is discouered whatsoeuer the mind wisheth in such cases to haue deliuered. The diuersities of Epistles are manifold, as whereof ensueth a platforme to euery motion, being in truth so infinite as are the imaginations of each ones fantazie, seeing the declaration of euery letter, is no more then what the minde willeth in all occasions to be performed, and according to such instigations wherewith at that instant men are fed when they write, taketh his formall substance, whether it be to require, counsell, exhort, commaund, informe, commend, entreate, aduertise, gratulate, or whatsoeuer other purpose therein pretended, as cause and matter may fall out to be required. The antiquitie is as auncient, as the benefit that thereof ensueth is great, whereof onely those that are sufficiently enabled with the qualitie, can giue the greatest testimonie. Needles were it for me to commend the vse, when aswell by the authorities of a number the best learned, who to aduaunce the efficacie thereof, haue in sundry languages prescribed rules and methods for the same, as of others besides, whose most excellent writings of Epistles are at this present extant, it is most plentifully aduaunced. And although pregnant

nant wit ensuing by nature, was the formost cause that first vsed the inuention of letters, and that euery one naturally can speake, or in some sort or other set downe their meaning: yet Art preuailing in the cause, and by cunning skill marshalling euery thing in his due order, place and proportion, how much more the same is then beautified, adorned, and as it were into a new shape transmuted by such kinde of knowledge, the difference that daily appeareth may yeeld proofe sufficient.

What is chiefly to be respected in framing of an Epistle. *Cap. 2.*

FOr somuch as by the necessary vse of letters before layd downe, a commendable maner of writing and framing the same hath bẽ already remembred: It shall not be amisse, that in this Chapter we now endeuour to answere the purpose therin pretended. For the manifestation whereof, I haue thought good to draw vnto your consideration certaine principall poynts, which thereunto are specially to be required: first, Aptnes of wordes and Sentences, respecting that they be neate and choycely picked, and orderly handled; next, Breuitie of speech, according in matter and circumstance fitly to bee framed; lastly, Comelynes in deliuerance, concerning the person and cause, whereupon the direction is grounded.

The first, being Aptnes of wordes and Sentences, consisteth in choyce and good tearmes, in skilfull and proper application of them according to their true meanings, in well sorting and fitting them, to their seuerall purposes. Choyce and good tearmes, are in wordes vsuall, and playne for the matter in deliuery, not improper nor new coyned, nor too olde, as hauing not of long time before been vsed. Skilfull application is, when in their setting downe they haue either their true and proper signification for deliuerie, or else by a more delicate or pleasant inuention may bee carried conceiptedly. Well sorting and fitting them, resteth in the matter in handling, that therein bee a concordance with their applications, whereof may

Reſpects in framing of an Epiſtle

may enſue a due conſtruction, and no diſorderly miſtaking.

The next, being Breuitie of ſpeech, is not as ſome vndiſcréetlie haue imagined, that which conſiſteth in fewneſſe of lines, and ſhortnes of roome in ſhew of a ſide of paper, but breuitie of matter, wherein ſcope ſufficient remayning for the neceſſarie demonſtration & deliuery of anie needfull occaſion, men are barred from friuolous circumſtances, and enioyned therein to abhorre all manner of tediouſnes: For which cauſe ſome haue béene of opinion, ỳ continuance of matter ought not to be vſed in an Epiſtle, for that it therby loſeth the ſhew of an Epiſtle, and taketh vpon it the habit of an Oration: Yet of ſuch ſorte are in this Method ſundry Epiſtles, the Titles whereof are, *Hortatorie, Dehortatorie, Laudatorie, Vituperatorie, Swaſorie, Petitorie, Monitorie, Accuſatorie, Excuſatorie, Conſolatorie, Inuectiue* and ſuch like, whoſe ſpeciall vſes doo of neceſſitie admitte ſuch ſcope as in euery ordinarie Epiſtle is not found, and though they beare in them many *Oratorie* partes, yet loſe they not at all for that, neither name nor habite of an Epiſtle. The tolleration and ordinarie vſe of which, both examples of many learned, and common cuſtome hath warranted. And therefore when to be briefe it is herein enioyned, it is alwayes thereby to be intended, that a man with onely neceſſarie ſpeeches may be permitted to deliuer his meaning, neither is it without the limits of breuitie, when aptly and at full the ſame ſhall bee in this ſorte reported.

And for the better declaration, how farre the conceipt hereof may be induced onely in writing of letters, I will firſt limit what may be accompted neceſſary therein, and afterwards endeuour to lay down, how contrarie thereunto, men (aſwell in the vſe as in neglecting thereof) haue heretofore erred. Neceſſary ſpeeches, I do account whatſoeuer is ſet downe, for the playne and open deliuerie of euery occaſion, to the intent the minde of the writer, and what hee purſueth may aptly and in good and ready ſorte be conceiued. The repugnancie hereof is when either with too much curtoling our arguments, in conceipt to auoyde tedioulneſſe, or with too many and ouer often repetitions, neuer thinking to haue ſpoken ſufficiently, either

to

to induce remembrance, or put forward our meaning, we abbreuiate or amplifie our Epistles, And whē some others also, of a conceipt more curious than necessary, striuing to excell in varietie of sentences, and copie of wordes, copied all of one sute; think therefore in payning themselues to write more then needeth, to be counted more eloquent. These falling out to be imperfections, as each of them are in truth to bee blamed, so where the defect remayneth, are they (for well writing) with studie to be amended.

The third and last now, being Comelines in deliuerance touching the person and cause, seemeth to bee tyed vnto two seuerall respects, that is to the reputation of the parcie to whom we write, his condition, age, honor and disposition, and to the fitnes of the matter whereof we take vpon vs to write: for as it is most decent that in the matter we make choyce of, we giue vnto euery cause his proper and orderly effect: so is it euery way as conuenient to affoord a like *Decorum* of those to whome our letters are directed.

The reputation of each partie, is measured according to his dignitie or worthines, wherby he beareth reckoning and place before vs. The condition, by the age or manner of liuing, wherein resteth eyther grauitie or youthfulnes. The humor, by the disposition, as whether desirous to bee reuerenced, fawned on, or with playne tearmes vsed. By this reason the Methode or stile of our letters falleth out diuersly to be considered: in one sorte we frame them to olde men, in another to ponng men, one way to sadd and graue persons, an other to light and young fellowes: one platforme to courtiers, an other to Philosophers. To great and notable personages, with a duetie speciall, appropriate to their calling: To our betters, alwayes with submission: To our inferiours, benignly and fauourablie: To our friends, louingly: To our enemies, sharpely and nipping'ly. Thus farre as touching the person, and now for the cause.

In this poynt it seemeth that the matter of euery writing should still be measured according to the writers apparance, credit, or worthines, that the validitie thereof should be answerable

ſwerable to the one or the others greatneſſe or goodnes, that the intendment bee ſound, lawfull, and to no euill purpoſes, that it contain not baſe filthie or ſcurrile matter, vnbeſeeming a direction ſo worthy. Then, that euery thing to be written of ſhould be deliuered according to his proper qualitie: Termes more officious than beſeeming, are vnfitting: not ſufficiently to conſider of each reputation, were ouer homely. A matter of grauitie is to be deliuered with weight, a matter of ſorrow ſhould be reported with griefe; a matter of paſtime, to be diſcourſed with pleaſure; a matter of folly, intermingled with laughter. Now contrarywiſe, to a perſon ſorrowfull to write of ieſts; to talke learnedly to a clowne; to ſalute an olde man with childiſh fantazies: in cauſes of weyght, to aduance trifles: were altogether as improper as peeuiſh, and more abſurde than fitteth to be tollerated in any ſkilfull vſage.

And becauſe I haue taken vpon me ſome diſtinguiſhments of writing, wherein I ſpecially ſtand vpon choyce and meete termes and ſpeeches, with proper applications: I thinke it not amiſſe to ſet downe vnto you ſome ſhewe of the contrarie inurements, whereby you may with greater diſcretion conceiue the error thereof, the which I haue ſometimes noted in other mens writings: And firſt of vnſeemly applications: as for example: one that ſometimes intended not a little of his owne inuention, tooke vpon him to write a loue letter to a woman of very meane reckoning, in which, after he had drawen (God Cupid by the name of the blinded boy) by thoſe partes of fauour that neuer were in her, and ſhewed himſelfe much paſſionate for the loue he ought her, he concludeth the matter in this ſorte. Thus crauing your lawfull benuolence, in not me reiecting, your anſwere comfortable and not intollerable, &c. The woman not accuſtomed to ſuch hote entertainment, and rather bluntly before time purſued, than daintily entreated; began hereupon forſooth to wax coy, and to intend great matter of her ſelfe, and vaunting her fauour at a higher rate, then he belike ſeemed afterward willing to become a purchaſer of, remayned as ſhe was, and himſelfe at his more profitable ſtudies. The concluſion of his letter was very improper

Errors in writing.

Words improper and impugning the ſence.

in ſomuch as requiring liking by the name of beneuolence, hee both miſpriſed his owne demaund, and ſeemed to induce a word more ſounding to a charitable releefe, or courteous contribution of mony, then to any ſuch purpoſe as he meant it. Beſides, your anſwere comfortable and not intollerable: If theſe had paſſed in a ieſt, it had been more conuenient; but vſed *Bona fide*, it was too too bad, eſpecially reſpecting the partie what ſhe was, from whome one would haue ſuppoſed, that ſuch a one as himſelfe, could neuer haue receiued (but by too much tolleration) any diſcontentment at all. This error we ſee is not only common to the vnlearned, for aſwell this one, who in his profeſſion (as I was enformed by him that ſhewed me the letter) was well reputed of, but alſo ſome of the forwarder ſorte, onely by affectation of words, which they haue vſed, haue bin miſliked, and yet learned enough. Among which a Doctor of Phiſick long ſince, intending to bee very eloquent in wordes, and ſuch as euery Carter ſhould not conceiue of, began an Epiſtle to a booke by him publiſhed in this ſorte: wherein ſecondly appeareth this error of old improper or new coyned terms, and this was the forme.

Errors common to the learned as well as the vnlearned.

Egregious Doctors, and maſters of the eximious and Archane Science of Phiſick, of your Vrbanitie exaſperate not you ſelues againſt me, for making of this little volume of Phiſick. Conſidering that my pretence is for an vtilitie and a common wealth. And this not onely, but alſo I doo it for no detriment, but for a preferment of your lawdable ſcience, that euerie man ſhould eſteeme, repute and regard the excellent facultie. And alſo you to bee extolled and highly preferred, that hath and dooth ſtudie, practiſe and labour this ſaid Archane ſcience, to the which none inartious perſons, can, nor ſhall attayne to the knowledge: yet notwithſtanding fooles and inſipient perſons, yea and many the which dooth thinke themſelues wiſe (the which in this facultie be fooles in deed) will enterpriſe to ſmatter, &c. Was there euer ſéne from a learned man a more prepoſterous and confuſed kinde of writing, farced with ſo many and ſuch odde coyned tearmes in ſo little vttering? But ſurely, the man did it of a great conceit,

A ridiculous maner of writing.

for

Errors in writing.

for as appeareth by the courſe of all his Epiſtle following, his wittes were ſo pelted with an angry miſlike of the bad demeanour of ſome vnlearned vſers of his ſcience (as he thought with himſelfe) that euery botcher ſhould not bee able to vent him, but he ſhould bee a man of ſome reach at leaſt that ſhould finde him. Neuertheleſſe how wiſe ſo euer ſtoode his imaginations: this one thing doo I knowe, that diuers to whome I haue ſhewed the booke haue very heartily laughed in peruſing the partes of his writing. For theſe egregious, eximious, vrbanitie, and exaſperate, although the words be in ſome ſort tollerable, yet becauſe any of them are amongſt vs very rarely vſed, and in this writing two of them eſpecially very vnproperly placed, the manner thereof ſoundeth in my opinion nothing pleaſant. In ſo much as exaſperate is propperly to ſet him in a farther rage, that is already furiouſly bent in a thing, and beſides, by the action of another man then himſelfe, who as it were of a reſolute will and meaning, would goe about to procure it, ſo that it may be well ſaide, he did exaſperate his furies the more, by inducing ſuch a ſpeach, or ſuch an acte: but it cannot be ſo properly deliuered to ſay, exaſperate not your ſelfe for ſuch a thing, eſpecially when I am not therwith ſo much as in any miſlike already, which no man can at any time be, without bee firſt know an occaſion, pour Vrbanitie likewiſe being deriued of the latine worde Vrbanus, which is ciuile, courteous, gentle, modeſt, or well ruled, as men commonly are in cities and places of good gouernment, whereof that word taketh his originall, the worde is not common amongſt vs, nor ſo apt to the ſence as if he had ſaid, your courteſie, your modeſty, and ſo it might run thus: Let not your courteſies be agreeued againſt me, or Let it not bee offenſiue to your modeſty, that for the benefite of a great many, I haue publiſhed this volume of Phiſick. The ground was very good, for his intendment was, that the cauſe belonged to a common wealth, wherein if any particular commoditie ſæmed to be leſſened, wiſe men and ſuch as were more ſtudious of their countries good, then of their owne peculier gaine, ought not to be offended. Then ſaith he: And this not onely, but alſo I

Vrbanitie and exaſperate vnproperly placed.

Errors in writing.

doo it for no detriment,&c. What confused deliuerance is this? How much more orderly thus,which soundeth also more to his meaning. And this also respected, in that I doo it not for any detriment vnto you,but for a preferment of your lawdable science. When his comming in with arcane science,Inartious, fooles, and insipient persons, had it not been lesse improper if he had said profound science, and vnskilfull or vnlearned,for Inartious,and to haue contented himselfe with his fooles,without adding to the same, insipient persons. Lastly he proceedeth: And many the which dooth thinke themselues wise (the which in this facultie are fooles indeede)will enterprise,&c. Here is, the which and the which, a phrase neuer with vs accustomed, nor with any good writer in his time (which was not many yeares since) the sence whereof might in this sort more plainely be deliuered. And many who in their owne opinion doo seeme verie wise (but therein are in trueth very fooles) will enterprise,&c. But of this inough, for that I thinke it now high time to proceede to the rest, these two examples being sufficient to admonish the learner, of the congruitie of his speaches and sentences, with good phrases that be most agreeing to the meaning, and not improperly, to be deliuered, whereby hee shall auoyd the like error, and absurditie in conueyance hereby expressed, and already so much reprehended.

Of the habite and parts of an Epistle. *Cap. 3.*

Character of an Epistle general.

SEeing an Epistle hath chiefly his definition hereof, in that it is termed the familiar and mutuall talke of one absent friend to another: it seemeth the Character therof, should according thereunto be simple, plaine, and of the lowest and meanest stile, vtterly deuoyde of any shadowe of hie and loftie speaches: yet neuertheless, forsomuch as in the argument of a great many of them (whose seuerall distinctions hereafter shall appeare) is required (as I sayd before) a more high and loftie deliuerance, partaking ma-

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ny wales with that kinde accuſtomed in Orations, and is therfore accordingly to bee neceſſarily furniſhed with the poynts thereunto incident: we will for the preſent, ſort all kinde of Epiſtles onely into theſe two manner of differences, the one part whereof ſhall be ſayd to bee generall, and the other ſpeciall. Under this title of generall, ſhall be comprehended all ſuch, as eyther for faſhions ſake, cuſtome, duetie, curteſie, or other familiaritie doo ordinarily paſſe from one part to another, rather of a pleaſant conceit, or ſome other more diſtrict or ſeuere motion, then of any extraordinary cauſe, forme, or ſubſtance in eyther of them contayned. Such are thoſe as whom eyther long acquaintance or ancient familiaritie, haue cauſed interchangeably to haue performed: or fatherly reuerence, and ſeruile duetie haue bound, by graue authoritie ouer children, kindred or ſeruants, accuſtomably to be continued. Theſe, for the common and ordinarie matter in euery of them vſed, being vtterly exempt from any waight or grauitie at all, are rightly termed by the name of familiar Letters. They now that bee ſpeciall are ſuch, the matter of whome (as I ſayd before) doo admit both higher ſtile and more orderly deliuerance, according to the waight of the argument, in any of them to be handled: and for this cauſe are termed ſpeciall, as bearing in them a reſolute purpoſe and intendment ſeriouſly to diſcourſe vpon, to anſwer, mitigate or auoyde, any certayne matter or cauſes, importing the preſent affayres whereupon the direction is framed. Of them alſo are certayne diuiſions, learnedly by ſkilfull authors that heretofore haue been diſtinguiſhed, the titles whereof I doo omit, in another place then this more oppoꝛtune to be hereafter remembred. Theſe as they are from the others many wayes eſtranged in their ſeuerall arguments: ſo vnto the conueiance and expreſſing of their cauſes, appertaineth both other order, and diuers parts in them (then in the reſidue) more fully to bee conſidered. In whoſe compoſition, that there may bee a platforme gathered of a more certayne proceeding, wee will as others haue thought meete, diſtinguiſh their ſeuerall parts as they fall out to be borrowed in an Oration.

Epiſtles diſtinguiſhed into generall and ſpeciall.

Letters generall are familiar.

Letters ſpeciall.

Difference of ſtile.

In ſuch kinde therefore of Epiſtles, rightly and with good

Oratorie partes in an Epistle.

skill to be handled, the learner shall vnderstand, that there are three things, by meanes whereof, for the needfull expressing and orderly deliuerie of any matter whatsoeuer, he must of necessitie bee furnished. *Inuention* first, wherein plentifully is searched and considered, what kinde of matter, how much varietie of sentences, what sorts of figures, how many similitudes, what approbations, diminutions, insinuations and circumstances are presently needfull, or furthering to the matter in handling. Then *Disposition*, whereby is orderly, cunningly, and perfectly layd downe and disposed, euery matter and cause in his due order, proportion and place. Thirdly, *Eloquution*, whose efficacie in speaches, neat, pure and elegant, is in the other Chapter vnder aptnes of words sufficiently alreadie described. The first and the last of these three, as they are greatly put forward by nature, which in some being farre more curious of imitation and studie of the best, then in other some, whose will and conceit alike, do (by a very instinct) affect and couet farre more baser purposes: so besides the furtherance continually atchieued by often vse of reading, shall herein bee greatly holpen, in that for the selfesame purpose, and to the intent the learner may aswell in his natiue tongue, knowe the right vse of Figures and Tropes heretofore neuer by him vnderstood, as also discerne and vse them, out of others and in his owne writings. I haue at the latter ende of this booke, gathered together all such Figures, Schemes and Tropes hereunto needfull and conuenient, and there haue by sundry familiar exampls expressed their vses and seuerall effects. In diligent conceipt and aduerting whereof, the vse vnto the practizer shall in short time be found greatly auaileable, by the benefite thereby attained.

Inuention.

Disposition

Eloquutiõ.

Helpes to Inuention and Eloquution.

Now, in asmuch as *Eloquution* is annexed vnto the stile, which euermore is also tyed to the argument and substance of euery Epistle: it is to be regarded what stile may generally be deemed meetest for the common habite, wherein each of them may ordinarily be published. In the recording whereof, we do finde three sortes, especially in all kinds of writing and speaking, to haue been generally commended. *Sublime*, the highest and

Stile of Epistles.

Rhetorical parts of an Epiſtle.

and ſtateliest manner, and loftiest deliuerance of any thing that may be, expreſſing the heroicall and mightie actions of Kings, Princes, and other honorable perſonages, the ſtile whereof is ſayd to bee tragicall, ſwelling in choyſe, and thoſe the moſt haughtieſt termes, commended, deſcribed, amplified and preferred alſo by Orators, with many excellent Figures and places of Rhetorique. *Humile*, the loweſt comicall, and moſt ſimple of all others, the matter whereof is the meaneſt ſubiect of any argument that may bee, entermedling in common cauſes, aduertiſements, and mutuall affects of euery one, the ſtile whereof ſweepeth euen the very ground it ſelfe, and is fittest appropriate to our familiar Letters, for that in ſuch familiar cauſes and maners, the ſame is ſolely frequẽted, in which neuertheles is *Suafaceties & elegantia quadam*, his certaine kind of elegancie, pleaſant and neat conueiance, not altogether to bee ſequeſtred from that kinde of deliuerance. *Mediocre*, a meane betwixt high and lowe, vehement and ſlender, too much and too little, as wee ſay, in which are expreſſed Hiſtories, Declamations, Commentaries, and other intermingled actions, not of any in particular, but of all in generall, this ſtile of all others may be adapted vnto theſe ſpeciall kind of Epiſtles.

Sublime.

Humile.

Mediocre.

Thus then it followeth, that whether wee write familiarly, or waightily, we muſt indeuour as nere as may be that each be perfourmed ſkilfully, for that to neither of them may want learning, without the knowledge whereof, what ornament can there be at all of this expected elegancie? The particularities whereof included in theſe two titles of *Inuention* and *Eloquution*, both Nature and Skill doo put forward, as we daily ſee by a double inſtruction. This therefore ſuffizing for thoſe twaine, let vs ſee what parts are ſupplied in an Epiſtle, ſucceeding in the other alſo, and ayding to *Diſpoſition*. The firſt place is *Exordium*, a beginning or induction to the matter to be written of, which is not alwayes after one ſort or faſhion, but in diuers manners, as ſometimes by preamble, wherein eyther for our ſelues, or the cauſe we write of, or in reſpect of him, for or to whom we write, wee ſtudie to winne fauour and allowance of the matter, ſometimes by inſinuation, wherein couertly, either

Skilfull vſe of writing.

Parts of an Epiſtle.

Exordium.

in

Parts of an Epistle.

in respect that the matter requireth long debatement, or that mislike may bee already grounded in him to whom wee direct our Letters, wee seeke by cunning reasons to shewe that the case so requiring is tollerable, or in the other, that rather equitie, then selfe opinion must and ought chiefly to be waighed: Sometimes by a similitude, wherein by manifesting the like of that we take in hand to haue been commended, tollerated, or equally censured, we intend the same, or lesse force in our selues, at their hands to be borne withall or accepted, and diuers other waies besides, as in the Epistles following shall be rendred.

Natratio, & Propositio. Then *Narratio* or *Propositio*, each seruing to one effect, wherein is declared or proponed, in the one by playne termes, in the other by inference, or comparisons, the very substance of the

Confirmatio. matter whatsoeuer to be handled. Then *Confirmatio*, wherein are amplified or suggested many reasons, for the aggrauating

Confutatio or proofe of any matter in question. After *Confutatio*, whereby is diminished, disproued or auoyded, whatsoeuer to bee supposed,

Peroratio. obiected or aggrauated. Lastly, *Peroratio*, in which after a briefe recapitulation of that which hath been vrged, the occasions thereof are immediatly concluded. These are not altogether at all times vsed, but some or the most of them as occasion serueth, either admitted or reiected: besides which, others also are sometimes remembred. The vse whereof as in sundrie Epistles they may bee deemed necessarie, shall in their seuerall examples hereafter perused, appeare more euidently & largely.

Of certaine contents generally incident to all manner of Epistles. *Chap. 4.*

IN writing of all manner of Epistles, foure especiall contentes are alwayes continually incident. The manner of Salutation, an order of taking leaue or farwel, the Subscription, and the outward direction. Salutations of auncient time, were wont to bee fixed, *Quasi omen faustum*, a signe or inuiting to good hap, in the front or vpper part of the Letter:

Letter: ſo did the auncient *Romaines*, and in like manner after their examples doo at this day ſome other nations. But ſeldome or neuer (eſpecially of the learned and moſt curious writers) is the ſame in our Engliſh directions, at any time accuſtomed. Onely this, where Letters are directed from one or more of the Counſell to an inferiour Magiſtrate or perſon, or from ſome Noble man to ſuch, whome he entertaineth not in any eſtate of ſocietie or equall familiaritie, the manner of commendations (which with vs is reteyned for an order of Salutation or greeting) runneth lightly in the beginning of the Letter, and cuſtomably is deliuered in this forme. After our hearty commendations vnto your L. yf it be from a number of the Councel to a Noble-man, or otherwiſe in the ſingular number vnto an inferior perſon, as thus. After my hartie commendations vnto you: But otherwiſe writing ſeriouſly to any man, the greeting if it be to one far our better is turned, to an acknowledgement of ſome kinde of duety, or reuerent account, and that moſt commonly at the ende of the Letter, which likewiſe in equalitie falleth out in ſuch place to be mentioned. And being in familiarities is to no place tied, but beginning, middle, or ending of the Letter, all is one, as ſeemeth moſt conſonant to the vaine and diſpoſition of the partie, and theſe alſo at all times not deliuered in the ſelfe word of greeting or commendations, but by diuers *Epithets* and fine conueyances, as falleth out to the matter of the Epiſtle, and the condition of the party to be handled. This being at the ende of the Letter, there ſhall immediatly follow the order of farewell, which ioyning ſo hard thereupon as it dooth, wee will put them both in one example of words and *Epithets*, together with the ſubſcriptions, for the eaſier inſtruction of the learner and his better remembrance, referring the notes of euery of them to their places, where afterwards they are vſed in their ſeuerall Letters.

Manner of ſalutations.

Epithets.

Diuers orders of greetings, farwels, and ſubſcriptions. *Chap. 5.*

Greetings of humility or acknowledgment of ductie.

ACknowledging my ſelfe deepely bound vnto your L. for many ſundry fauours: I doo remayne in all humble reuerence. Finding my ſelfe many wayes beholding vnto your exceeding courteſies I end. Remembring how much I am indebted vnto your L. for your ſundry benefites: I conferre the regarde thereof to my preſent imaginations, and doo beſeech thereof at your honourable hands an euerlaſting continuance. All humble loyalty and ſeruice protected vnto your honorable calling, I reſt now and perpetually your L. &c. Fearing in ſpeaches, neuer with ſufficiencie to manifeſt the conceit I haue of your moſt honorable fauours: I ſolace my ſelfe with the remembrance, and humbly leaue your L. to your wonted perſeuerance. Praying the Almighty to haue your L. euermore in his gratious protection, I humbly take my leaue. Your worſhip in this, beſides many other occaſions hauing perpetually bound mée, how can I but reſt ſuch, as you haue expected and ſhall euer finde me. Eftſones recording my bounden ſeruice vnto your worſhip and my good Lady, I remayne as euer before. Not forgetting how many wayes I am charged, in ductifull remembrance towards you, I reſt as I haue protested. More græued at my miſhap and diſabilitie, then wanting either will or liking to doo ſeruice vnto you: I affie my ſelfe euermore vpon the acceptance of your wonted courteſie, and humbly therewithall doo take my leaue. Commending the ſafety and good eſtate of your worſhip to the Almightyes protection, I reſt in all ductifull regarde to the ſame. Rather deſirous to ſhew my ſelfe thankefull, then otherwiſe able in like ſort, to become in apparance ſo bountifull, I continue, &c. Binding my ſelfe by all poſſible indeuours, neuer to bée freed from the charge of ſo exceeding benefites, I wiſh I might as I would, be vnto you in very déed, &c. Wiſhing vnto you and yours, as much

much happinesse, as my selfe am clogged with carefulnesse, I surcease. Desiring vnto you no worse successe in these and all other your laudable endeuours, then my selfe haue erstsones craued in performance of my chiefest trauels, I recommende you to the tuition of the Almighty. Not forgetting our accustomed grætings and interchaungeable well wishings, my hastie letter taketh ende. Weighing how much you are already busied, and not willing to kæpe you further occupied, I end my long and tedious discourse, being in nothing exempted from wonted salutations and accustomed kinde of grætings. Think not though my haste be such, but that I remember (notwithstanding all this breuitie) how greatly I stand charged both to you and yours, to whome, and all the rest to you knowne I erstsones commend me. Reioycing not a little at the health of you and al other our friends, I hartely bid you farewell. Reioycing my selfe on your wel-wishing, and the hope I haue to bee returned in safety I commend my hap to fortune, and our gouernement to the Almighty. Rendring vnto you as many thankes, as I conceaued comfort of your good entreatings, I leaue to detaine you. Omitting what else to bee amplified in these or any other occasions I expect your happy returne, and in hope thereof doo bid you farewell. Knowing how well I loue you, the lesse ceremonies I nèd to vse in greeting you, onely you shall remember to your parents in most hearty manner to commend me. Salute I pray you your friends in my name, and thinke in my best and most serious wishes I neuer forget you. My Father willed me in his behalfe to salute you, and all the rest of your acquaintance here doo most hartely greete you. Forget not in what sort I haue heretofore receaued you, and thinke in the selfe same manner I doo still entertayne you. My greetings to our friende R. let not be vnremembred, and deeme that in all my vowes I haue (vnto you all) most hartely wished. I had almost let slip my commendations vnto your brother, which for any thing I would not had been forgotten, vpon whom, as of greatest choyce, I will make my reposing.

Greetings. Familiar.

The liking I haue to N. maketh me here to remember

Orders of greetings, farewels and subscriptions.

him, whose good demeanour as your owne, I haue in chiefest reckoning. My greetings and paper haue all one ende together, onely our friendship indissoluble can neuer bee forgotten.

Thinke how exceedingly I haue alwayes well wished vnto you, and accordingly thereunto measure the rest of mine affection towards you. Haste compelleth me to ende sooner then I would, wherein notwithstanding I can neuer omit sufficiently to greete you, eftsoones recognizing as behooueth your especiall good liking towards me. &c.

Innumerable of these and such like might bee imagined both in greetings and farewels, the course whereof being furnished with such varietie as it is, I haue left the residue vnto the conceipt of the learner, accompting the plentie herein set downe, for any studious follower to be already sufficient.

Subscriptions. And nowe to Subscriptions, the diuersities whereof are (as best they may be allotted in sense) to either of these to bee placed, forewarned alwayes vnto the vnskilfull herein, that writing to any person of accompt, by how much the more excellent he is in calling from him in whose behalfe the Letter is framed, by so much the lower, shall the Subscription thereunto belonging, in any wise be placed.

And if the state of honour of him to whome the Letter shall be directed doo require so much, the very lowest margent of paper shall doo no more but beare it, so be it the space be seemly for the name, and the roume fayre enough to comprehend it, which Subscriptions in all sortes to bee handled shall passe in this or the like order or substance.

Manner & varietie of subscriptiõs Your L. most deuoted and loyally affected. Your Honors most assured in whatsoeuer seruices. Your L. in whatsoeuer to be commaunded. The most affectionate vnto your L. of all others. He that hath vowed to liue and die in your Honourable seruice. Your L. most faithfull and obedient Sonne. Your La. louing and obedient Daughter. Who but by your L. is onely to be commaunded. Whose heart is your Honours, and his life by your L. to be disposed. He that liueth not but for your worship, and to do you seruice. Whole

regarde

regarde ſtretcheth vnto your worſhip more then vnto any others. He that vnto your worſhip hath vowed to become moſt aſſured. Whom none haue euer bound ſo much, as the deſerts of your L. Your L. in all humblenes. Your Honours euer to be commaunded. At your worſhips gentle commaund. Your La. moſt bounden and affectionate. At your Honourable direction. Alwayes attendant vpon your L. pleaſure. Your worſhips in all good accompt. Yours euer louing and moſt aſſured. To none ſo much as your ſelfe. Hee that in all accompts tendreth your welfare. Whome by your onely curteſie you haue conuinced. The ſame which I expect from you, and not otherwiſe. Such as I am, or as you wiſh to finde me. He that in his liking is onely yours. Whom you haue euer knowen, but neuer approued. Whoſe liking onely accompteth of your worthynes. Such as you haue euer found me, and not otherwiſe. Yours in whatſoeuer to be imployed. More charie of your welfare, then careful of himſelfe. Yours as you like to haue me. Yours faythfull and euer aſſured. Yours or not his owne. He who found you, but neuer knew you. He that once fauoured you, but ſithence hath vowed neuer to regarde you. Whoſe liking by your ingratitude hath bẽ quenched. In whoſe account you once were but now abandoned. Who once wiſhed to loue, but could neuer hate thee. Whome thy deſerts haue made an enemie. Whome hereby you may win. (if you liſt) for euer to become a friend. To each one louing, but to thẽ moſt charie. Whoſe heart ſhal faple in any thing, ſooner then in conceipt towards thẽ. He whoſe inlopaltie thou diddeſt protеſt to be. Who liueth not but to purſue thee. Who euer looked on, but neuer loued thee. The ſame as you left me. Such as you ſaw when you departed from mee. The ſame and none other which I haue euer ſeemed to be. Whoſe word hath bound himand faith ſhall aſſure him. Yours moſt affectionate. Yours deuoted till death. Yours whileſt life ſwayeth in my inward partes. Yours as far ſooth as any others. &c. with many other applications, whoſe *Epithets* are infinite, and rather vpon the cauſe ſuggeſted thẽ otherwiſe. to be euermore added, altered,

Orders of Superscriptions.

or conceiued. These and the others may onely suffice for the present purpose, referring what els to bee expected, to the regarde of a more curious or delicate inuention.

Acknowledgemẽt of dutie in the Exordium.

And herein I thought good to aduertize the learner, that sometimes it falleth out, that this acknowledgement of duetie, mentioned in ỹ beginning of the greetings and farewels, is in diuers Letters expressed in the foremost parte, and the *Exordium* thereupon framed: (for that the same in trueth is one of the partes thereunto belonging effected in the person or condition of him to whome we write) which to doo, if in his writing also the same may be deemed necessary, hee may then vse some other order of Farewell or taking leaue, either by imitation of others, or if he thinke meete, what herein els prescribed, consonant and agreeing to the state and reputation of the same partie to whome he writeth. Now then shall follow the directions, which on the outside of euery Letter (the same being made vp and seated) are for the most part infixed, and commonly are termed by the name of Superscriptions.

Of Superscriptions and directions. *Cap. 6.*

Superscriptions & directions of the Romaines.

AMong the auncient *Romaynes*, when learning first grew vnto skilfull perfectiõ, and men first deuised excellently to write, then there begã to be extant in memorie, diuers formes of writing immediately, by the name and title of Epistles, to bee published to the posteritie. In the directions whereof, animated as I think with the virtues of their parents, and accompting it (as in truth it was then so reputed) to be a great honour vnto them, to be intituled with the adopted name of the principal author of their families, they sought no farther stile of magnificence, but (were his parentage neuer so stately or honourable) being therewith contented, did only vpon such regarde intitle their directions. For who that hath bẽn but ordinarily acquaynted with the histories of their actes, but knoweth and hath read, with what reuerence, those times

times (grædie of vertue, fame, and glozie) entertayned the honourable deſerts of ſuch, as for the common-wealth and publique aduancement of the ſtate, had eyther aduenturouſly hazarded, or couragiouſly loſt, a fraile, vncertaine, or tranſitorie life, to the intent to purchaſe vnto their Countrey quiet, honour, or victorie, and to themſelues and poſteritie, eternized fame and euer flouriſhing glozie. Neither was their countrey vnkind vnto them herein, which for their ſakes, and for the reuerend regard of their vertues, haue compenſed the loue which to their parents they could not ſhew, to their childzen and ſucceſſion in many degrées after them.

Such were the families of the *Gracchi*, *Fabij*, *Cornelij*, *Hortenſij*, *Horatij*, *Metelli*, *Æmilij*, *Scipiones*, and *Fabritij*. Whereby I coniecture, that the cuſtome hereof, by ſuch emulation adozned, became afterwards a dignitie, and ſo ſuccéded in honour to euery poſteritie.

Thoſe Romanes therefoze, vſed onely in the front of their Letters to wzite firſt their owne names, titles adoptiue & ſurnames, after that, his to whom they wzote, and laſtly their ſalutation or maner of grætings, giuing alſo like additions vnto the other as to him belonged, whither it were by family, office, or ſome other dignitie. And this was the foyme. *M.T. Cicero. M. Varroni Sal. Dicit*, or *C. Cæſar: Cornelio Balbo ſalutem dicit.* But that cuſtome, accozding to the antiquitie of the time, is long ſince wozne out, and theſe dayes and ſeaſons haue induced vnto vs for euery eſtate of calling, a moze ſtately reuerence accozding to the dignitie and wozthines of the ſame.

The reuerend Maieſtie of Emperours, Kings & Pzinces, being aduanced with a moze excellencie and ſupzeme magnificence. The names of Dukes, Marquiſes, Earles, Barons and other Magiſtrates, with moze ſolemne and honozable titles.

The offices of Eſtate and places moſt Noble, amplified with larger honours, and names accozdant to their ſeuerall dignities. Diuerſitie of Eſtates.

And albeit fewe are the number, that herein ſhall be occaſioned to occupie their penne, but (knoweth or almoſt euery day) may vnderſtand the foymall application of euery perſonages

nages honour or worship: yet in so much as all sorts are not perfectly skilled, nor euery man liueth in place so conuenient to vnderstand it, and that it hath been parcell of a prescribed order so to do, by those that haue written the like methode. I will set downe so many examples of estates for directions, as to the matter and purpose hereof may bee adiudged conuenient, beginning from the highest, that are or haue been, latelie accustomed in our Common-wealth (the soueraigne Maiestie excepted) vnto the meaner and most ordinarie vsed, and in present practize amongst vs. And first with the dignitie of Archbishop, to whome in this sort wee frame our direction.

Directions to an Archbishop. Bishop. Duke.

To the most reuerend Father in God, the L. Archbishop of Caunterbury, or Yorke, Primate of England, and Metropolitane, his very good grace. To the right reuerend Father in God, and my very good L. the Lord Bishop of London. To the hie and mightie Prince T. Duke of B. his most noble grace. To the right Honorable and my especiall good L. the Lord Chauncellor, or Lord hie Treasorer of England. To the right Honourable the L. Marquise of W. Earle of Wileshire, &c. To the right Honourable the Earle of L. Lord Liuetenant for her Maiestie in the, &c. To the right Honorable the Earle of H. Lord President of her Maiesties most honorable Councel established in the North. To the right Honorable & my singular good L. the Lord B. one of the Lords of her Highnesse most honourable priuie Councell. To the right Honourable Sir W. M. Knight, Chauncellour of her Highnesse Court of Ex. and of her Maiesties most honorable priuie Councell. To the right Honourable and my singular good Lord and father, or Lady mother, the Earle or Countesse of N. To the right Honorable and my very good Lady, the Lady A. Countesse of W. To the most noble Lady, and Paragon of all vertue, the Lady M. H. one of the daughters to the deceased right Honourable Countesse of P. To the right vertuous Lady endued with all singularitie, the Ladie F. D. To the most noble and towardly young Gentleman G. T. one of the sonnes to the right Honourable L. D.

L. Chauncellor. L. Treasorer. Earles and in office.

Lordes. Knightes of the priuy councell.

To

Diſtinguiſhment of letters.

To the right honourable ſir R. D. knight, L. Mayor of the Citie of L. To the right worſhipfull W. L. Eſquire, one of ꝯ Iudges of her Maieſties court of cõmon Pleas. To ꝯ right worſhipfull and my ſingular good Lady mother, the Lady D. H. To my very good father, W. C. Marchant of the Citie of B. To the right worſhipfull his eſpeciall good Maſter, R. R. Marchaunt and Alderman of the Citie of L. To my ſeruant R. D. at C. &c.

Other examples beſides theſe were needleſſe to ſet downe, for that if any alteration at all happen herein, it is by reaſon of familiaritie, addition of offices, or change of titles. Onely let herewith be noted, that when letters doo paſſe from ſome number of the counſell, or from any L. of the ſame, to a noble man or knight, theſe directions of honour and worſhip are ſeldome vſed. But rather thus. To our very louing friend Sir I. P. Knight. L. Deputie of Ireland. To our very louing friends, the L. Mayor of the Citie of L. and W. C. and R. P. Alderme of the ſame. To my very good L. the L. L. H. To my very louing friend, ſir T. P. knight. To our very louing friends ſir R. S. knight, *Cuſtos rotulorum* of her Maieſties Count. of B. and R. W. and S. P. Eſquires, Iuſtices of peace of the ſame ſhyre. The like directions alſo are vſed of an Earle, to any of theſe eſtates to him in ſeriour in calling, and of a Baron to a Iuſtice of peace, but commonly they will adde the title of worſhip.

The diuiſions of Letters and vnder what titles all ſortes of Epiſtles are contayned. *Cap. 7.*

ALbeit the diuerſitie of Epiſtles are (as I ſaid before) as manifold as are the ſundry occurrents, or rather imaginations of mens fantaſies: yet for ſomuch as it ſeemeth pertinent vnto this Methode to induce their varieties, vnder ſome particular titles, by ſuch meanes the rather to bring the learner into a ſpeciall forme, whereby for his ne-

Diſtinguiſhment of letters.

ceſſitie or preſent turne to apply the ſame. I haue thought good in imitation of the beſt and moſt learned iudgements of our time, to draw the ſundry partes thereof, vnder foure eſpeciall heads, that is to ſay: *Demonſtratiue*, *Deliberatiue*, *Iudiciall*, and *Familiar Letters*. And howbeit the rules preſcribed vnto either of theſe, may vnder their ſeuerall heads ſeeme to be particularly allotted, yet are they in nature ſo nérely conioyned together, as hardly ſhall you in anie of the firſt three fall into their peculiar diſtinctions, but lightly in one ſorte or other you ſhall runne into the natures of the others.

For proofe whereof, and this to open more plainely, let vs firſt lay downe their properties in ſeuerall, and then ſée by aſſociation each with other how nérely they ſo doo participate in their qualities. You ſhall then vnderſtand that this *Demonſtratiue* kinde, hath the name of a declaration, deliuerie, or ſhewing of ſome one thing or other, the diſtinctions of the Epiſtles thereunder conteyned, are *Deſcriptorie*, in which be deſcribed the manners and conuerſations of men, all virtues, vices and qualities both of bodie and minde, Honourable challenges, combats, entertainements, attempts, orders of common weales, gouernements and eſtates, Countreys, Cities, hils, valeys, fieldes, proſpects, buildings and walkes, with their pleaſures and ſituations. *Laudatorie* wherein is ſpeciallie prayſed any thing, and *Vituperatorie* in which is miſliked or condemned whatſoeuer may bee thought worthy either to be abhorred or diſprayſed.

The *Deliberatiue* is ſo named, of the large comprehenſion it hath of ſundry cauſes & matters being not almoſt tied to any particular occaſion or purpoſe: His diſtinctions are *Hortatorie* and *Dehortatorie*, *Swaſorie* & *Diſſwaſorie*, not much vnlike together in their orders and properties: the natures of ỳ firſt being to exhort, counſell or aduiſe to any thing, of the other to withdraw, diſſwade or reduce to an other meaning. *Conciliatorie* which ſerueth in acquiring of friendſhip or acquaintance. *Reconciliatorie*, in reconcilement of kindred, friendes, or other perſons. *Petitorie*, in ſuing for, or craning of any thing. *Commendatorie*, in preferring the ſeruices, perſons, good qualities,

or

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or acquaintance of any one. *Conſolatorie*, in comforting at times of troubles, ſorrow, or miſhaps. *Monitorie*, in forewarning, admoniſhing, or counſelling from miſchiefes. *Reprehenſorie*, in reprehending or correction of errors & behauiours. *Amatorie*, in matters of louing.

The *Iudiciall* is ſo called, in that it comprehendeth matters lawfull, vnlawfull or queſtionable to bee handled. The diſtinctions thereof are, *Accuſatorie* conteyning matter of accuſation, *Excuſatorie*, which is occupied in excuſing. *Expoſtulatorie*, in reaſoning of cauſes. *Purgatorie*, in clearing or auoydance of thinges charged. *Dfenſorie*, in defence of the action. *Exprobatorie*, in reproaching or obtruding of benefits vpon cauſe of vnthankfulnes. *Deprecatorie*, in praying of pardon of a thing committed, and *Inuectiue*, inueighing againſt ill natures, qualities, occaſions or perſons.

Now the diſtinctions of theſe heads being thus laide open by particular titles, we will ſée how nere in writing they concurre or fall in, each with others. True is it (as ſhall be ſeene in ſome examples hereafter following) that touching the firſt head being Demonſtratiue, it ſometimes falleth out in cauſes of aduertiſement or relation of things made, that the title Deſcriptorie is many times meerely in it ſelfe handled, without entring into any other particular addition or occaſion, but in the other titles of Laudatorie and Vituperatorie not ſo. For how can I either praiſe or diſcommend any thing, without falling into a deſcription of thoſe perſons, things, or qualities, which I ſo diſalowe or commend. Againe, for the Deliberatiue kinde in Hortatorie, Dehortatorie, Swaſorie, and Diſſwaſorie, Commendatorie, Monitorie, or Reprehenſorie, how can I exhort, counſell, aduiſe, withdraw, commend, admoniſh, or reprehend, if therein I ſet not forth what is worthy or vnfit, what to be praiſed, eſteemed, diſalowed, or eſchued, which cannot bee without of neceſſitie I fall into the partes Deſcriptorie, Laudatorie, and Vituperatorie. Likewiſe in matters Conſolatorie, Conciliatorie and Reconciliatorie, how may I comfort, ſeeke friends, or reconcile, if the parts Hortatorie and Swaſorie be abſent. So alſo for the Iudicial, if either I accuſe, excuſe, expoſtulate, defend, reproach, intreate,

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or inueigh, it muſt be done with the laying out of vices or aduauncement of vertues, in manifeſting what is good, and ſetting forth what is euil, neither of which can be without matter Deſcriptorie, Laudatorie, and Vituperatorie. By all which it appeareth, that (howbeit theſe ſeuerall titles thus deuided) yet are the matters thereof diuerſly wrapped together, and the precepts ſeruing to the one, muſt of neceſſity by a like conueyance be drawne into the other: notwithſtanding for eaſe of the learner, and to the end hee may with more readines finde out what beſt fitteth and beſeemeth the cauſe hee hath in handling, they be thus drawne forth as you ſee into ſo many particular diſtinctions.

Touching now our Familier Letters, they alſo are to be drawne vnder their ſeuerall titles, as Narratorie and Nunciatorie, ſomewhat falling into the demonſtratiue kinde before remembred, wherein we expreſſe and declare to thoſe far from vs, the matters or newes preſently in hand amongſt vs, Gratulatorie wherein wee reioyce each with others of the good haps of fortune betiding vs, Remuneratorie being a gratefull relation of curteſies benefits or good turnes receaued. Iocatorie, wherewith by a pleaſant and ſweete kinde of deliuerie of ſome prettie conceit or ieſt, the minde is recreated. Obiurgatorie in which we rebuke the ill demeanours of our Children, Seruants, Kindred, or acquaintance. Mandatorie, whereby we cõmit expreſſely our affaires to ſuch as we haue authority, either to commaund or intreate to be diſpatched. To theſe and the others before mentioned are many Epiſtles Reſponſorie, the titles whereof cannot be certaine, but examples and occaſions plentifull, all which I referre to their peculiar places each one, as they are ſuted forth to be in their kinds deliuered. And now wil we paſſe vnto the order hereafter to be obſerued in deliuerie of examples, accordant vnto the ſeueral titles of al theſe forenamed Epiſtles, and firſt of Epiſtles Deſcriptorie.

Of

Epiſtles meere Deſcriptorie.

Of Epiſtles meerely Deſcriptorie and the parts thereof. *Chap. 8.*

FOrſomuch as in Deſcriptions, are as I ſaid before onely declared and ſet foorth at large, the manner, order, ſtate, gouernement, proportion, goodneſſe or value of any thing: ſ Epiſtles conſiſting ſolely thereof, be commonly without addition at al, either of praiſe or miſlike, or any other intendment, in reſpect whereof they might in any one iot vary from that title of *Deſcriptorie*. The force hereof beſides the *exordium*, comprehendeth chiefely a narration, throughout, in which is contayned (by laying out the ſeuerall parts thereof) a perfect and plaine demonſtration or deſcription of any thing: In theſe ſorts of Epiſtles, the excellencie of the writer, and paynter concurreth in one, who the more that each of them ſtudieth by perfection, to touch all things to the quicke, by ſo much the more nérer do they both aſpire, to that exquiſite kinde of cunning, that in each of theſe differences, is abſolutely to be required. The curious paynter in drawing a perfect péece of Lantskip, preſenteth many things vnto the eye, the conceit whereof is marueilous, for with great admiration wée do there ſeeme to behold, the moſt pleaſant and goodly vallies: Woods hye, and decked with ſtately trées (ſome tops whereof the winde ſeemeth to wreath and turne at one ſide) then goodly riuers, hye wapes, & walks, large ſituate and hye climing hills and mountaynes, farre proſpects of Cities, Stéeples, and Towres, ſhips ſayling on ſeas, and waues blowne vp aloft, the element cléere, fayre, and temperate, with ſome ſhining beames ſhadowing, and ſpreading ouer all theſe, wherein ſeemeth the delight ſo rare, and climate ſo perfect, as very deſire prouoketh a man to gaze of it, as a thing in preſent life, and moſt certayne view. And do I pray you, our excellent writers degenerate at all from any part of theſe? Doth not the learned Coſmographer in acquainting vs with the vnknowne delights, ſituation, plentie and riches of

Partes in Epiſtle deſcriptorie.

Compariſon of the writer and painter.

Painter.

Writer.

Countries which wee neuer ſawe, nor happely may euer approach vnto, rauiſh vs oftentimes, and bring in contempt the pleaſures of our owne ſoyle, and many times a huge wonder, of the vnheard ſecretes neuer before reported of, the incredible operations of diuers things, and ſtate ſo high and magnificent, ſuch as the very diſcription and liuely deliuery whereof, maketh vs beleeue that our eyes dw almoſt witneſſe the ſame, and that our very ſences are partakers of euery delicacie in them contayned. But omitting the weight hereof, conſiſting in theſe woꝛlds of ſuch ſtrange accompt, with what fine inuention doth Virgill many times in his *Æneidos*, and with how much varietie deſcribe vnto vs the tides of the mozning: How greatly in his firſt booke doth he amuſe the reader, with the lamentable ſhipwracke, and euen then (as it were) appearing ſurges, and intollerable turmoyles vppon the ſea happening to *Æneas*? What darknes, what tempeſts, what riſing and deepeſt fall of waues agayne, what windes, what mingling of heauen and earth together doth he there relate: Then after, his arriuall on ſhoze and preſenting to *Queene Dido*, how is the deſtruction of *Troy* in the perſon of *Æneas* to her deſcribed: In the fourth booke likewiſe, what an excellent deſcription maketh hee of *Fame*? how ſheweth he the banquet by the *Queene* to *Æneas* made, and how liuely is the ſtate and magnificence thereof deliuered: Innumerable of theſe, both from him and the Transformed ſhapes of Ouid could I here recoꝛd, the excellencie of each being ſuch, as by the foꝛcible vtterance thereof, bꝛeedeth as great delight as aſtoniſhment vnto the curious ſearcher of the ſame. And in aſmuch as I haue vndertaken to conduct the learner by example, how to behaue himſelfe in ſome ſoꝛt herein, wee will pꝛocéede with our *Epiſtles Deſcriptorie*, the firſt whereof following, may ſeeme to be ſent from a traueller to a friend of his in England, the matter whereof enſueth.

Ptolomie and other writers. *De ſitu orbis.*

Virgil in his Æncidos.

Ouidij Metamorphoſeos.

Example.

An example of a letter Deſcriptorie, wherein is particularly deſcribed an auntient Citie, by laying downe the ſeuerall parts thereof.

MY good Vncle, the remembrance of your charge giuen me, and my promiſe to you made at my departure out of *England*, bindeth mee, (at my now being in quiet, and with good leyſure ſetled in *Germanie*) I ſhould returne the ſame againe, with my accuſtomed and duetifull regard, in ſorte as I haue euer indeuored my ſelfe to doo vnto you. It may then pleaſe you, that remayning with my L. the Duke but a fewe dayes at *Geneua*, wee haſted thence to a Citie called *Norrumberghe*, being Imperiall, ſituate in the high partes of *Germanie*, where ſithence we haue almoſt continually remayned. And albeit I could ſomewhat write vnto you of our paſſages through diuers places of the Countrey, yet inſomuch as there is no part thereof ſo memorable as this Citie wherein we now remaine, the deſcription thereof at this preſent may ſolie content you The Citie therefore as it ſeemeth is moſt auntient, and as many doo ſuppoſe and affirme, at that time when the countrey was firſt in ſubiection to the empire of *Rome*, was builded by *Nero* the Emperour, and of him taketh his name, as *Norrumberghe*, in ſignification, *Neros Berghe*, and ſo much the rather dooth it appeare, by ſundry auntient monuments therein yet remayning. The Citie (beſides that it is ſituate in a moſt delicate and pleaſant ſoyle, wooded and watered moſt plentifully on euery ſide, with goodly trees, fayre and delicate riuers and ſprings) is both of great ſtrength in the walls of the ſame, and plentifully builded with high and ſtately towers on euery part. The edifices of the Citie are rare, and of moſt ſumptuous and ſtately apperance, inſomuch as there is no one houſe in any row that exceedeth another in height, but all of them builded leuell, by a very Geometricall proportion. The inſides are not more poliſhed with riches, and ornaments of great beautie, then the outſides with brauerie, the very fronts of all which, aſwell of rich as poore, are moſt

Exordium. Of a charge giuen, and promiſe made.

Narratio.

Auncientie or origiuall of the citie.

Scituation.

Buildings.

Deckings. moſt curiouſly emboſſed in a hard kinde of ſubſtance (ſuch I thinke as is our plaſter of Paris) with artificiall and liuely pictures, containing hiſtories of diuers memorable, and ſtrange effects, and that with ſuch wonderfull excellencie, as any wayes may be conceiued. The coſt hereof is continually maintained, repaired, enlarged, and preſerued, by a generall contribution of the moſt worthy and honorable of the City. Beſides, the colours ſo freſh, ſo braue, and delicate laide in oyle, for defence againſt weather, wherewith they are beautified, and ſet foorth, are very ſtrange. The ſtreetes are wide, fayre, and excellently well paued. The ſtone they vſe for the moſt part is marble, white, gray, and black, whereof is great plentie, beſides other kinds, which very wonderfully they cut and ſquare in diuers ſmall proportions artificially poynted and ſhaped. The houſes are not high, but backward built, and inwardly large. This Citie retayneth yet the auntient gouernement of the *Romains*, for at this inſtant, they haue their *Conſuls, Tribunes, Senators, Pretors, Quæſtors, Ædiles*, and other interchangeable offices as ſometimes had *Rome*, being in her greateſt proſperitie. The attire alſo alike to their dignities of all ſortes of honorable perſonages, accuſtomed to their callings. Plaine are their habits for the moſt part, and nothing ſumptuous, retaining ſtill one, and the ſelfe-ſame auntient faſhion. The conſtitution of their bodies as wel men as women, are faire, clere, and of ſound complection. Frugall in diet & expence, and nothing prodigall. My L. the Duke is here of great ſway, and entertained with honorable accompt.

Streetes.

Gouernment.

Habite of the people.

Concluſio. Thus much haue I thought good to aduertiſe you in diſcharge of my debt and your deſire, attending by the returne of this meſſenger the newes of your good health. To whome and all other our friends, in ſound and good affection I eſtſoones doo recommend me. At *Norrumberghe* this of, &c.

Another example wherein the state of a Countrie is solely described.

I Doubt not N. but that thy hart longeth, and minde is yet vnquieted, becauſe of my ſodaine departure from thee, & ignorance of my eſtate and preſent being, whereof that thy deſires may now at full be reſolued: knowe my good N. that not hauing been ſcarce ſixe moneths from thee, I did long ſince perceiue my ſelfe to be out of England, and that it may appeare vnto thee, that I haue iuſt cauſe ſo to ſay, thou ſhalt ſomewhat vnderſtand by me the ſtate of this Countrey. We liue here in a ſoyle, delicate I muſt confeſſe for the ayre, and pleaſant for the ſituation: with good leiſure (I muſt tel thee) may we here attend our deuotions, as hauing no cares wherewith to encomber vs, but the needles ſearch of that whereof we neuer finde likelihood to annoy vs. As vncompelled by ſeuere decrees and interdictions, wee limit vnto our ſelues an abſtinence, thou mighteſt thinke wee doo it of zeale, but in truth it is of want, wherein wee haue more faſting dayes by a great many then abilitie to beare them. Our conuerſation is with elements, with waters, with fields, with trees, with valleys, with hilles, in the general vſe whereof, we finde nothing els but their proper ſhapes. And if by chance any other ſorts of creatures do appeare, they are naked ſhapes formed as men and women, fierce, ſauage, wilde, not capable of any our reaſons, nor we of their ſpeaches. Our foode is rootes, dried fiſhes, berries, and I knowe not what other harſh kinde of fruits, and ſometimes foules, beſides a kinde of grayne growing in great coddes, whereby we ſometimes obtayne (though not the naturall) yet ſome vſe of bread, vnlike to that you eate, in taſte, goodneſſe or propertie. Our lodgings and places of repoſe are caues, entrenched in the ground, the earth our beds, and cloathes our couerings. And theſe alſo hard as they are, enioy wee not in quiet, but being awaited of the naked multitude, (whoſe policies inſinuate by nature are farre greater then their ſtrength) wee are faine by much induſtrie to preuent them:

Exordium. Of their accuſtomed friendſhip.

Narratio.

Pleaſant ayre vnfrequented.

Inuoluntarie abſtinence.

Hard feeding.

Ill lodging.

Danger.

Letters deſcriptorie

them: into whoſe hands if any of vs doo chaunce to fall, our dead carcaſes in haſtie morſels are conueyed into their entrailes. Hereby iudging of our eſtate, thou maieſt accordingly deeme of our pleaſures. The next meſſage that thou ſhalt attend from mee, ſhall bee my ſpeedie returne, the Seas and windes being not leſſe fauourable then they were at my going foorth. Meane while recommend my ſelfe to thy well wiſhing, and our ſafeties to God. I end as thou knoweſt this of, &c.

An example wherein the death of a noble man is onely deſcribed.

Exordium, of the cauſe it ſelfe.

THE deceaſe (good Madame) of my L. your brother, hath occaſioned vnto your La. the ſight of theſe Letters, wherein I haue rather acquited my ſelfe of that whereunto by your honourable commaund I was enioyned, then any wayes ſatiſfied the griefe that by my ſelf among many others, for his loſſe is entirely conceiued. The maner whereof, may pleaſe you now to be enformed of, which was thus.

Narratio.

On tueſday being the thirteenth of this inſtant, hauing as it then ſeemed vnto his L. and others, been reaſonably well recouered from the wonted force of his long cõſuming diſeaſe, being importuned by the diſpatch of ſome preſent affayres, as otherwiſe to haue ſome conference with her Maieſtie, hee went from his houſe of B. to the Court, where all that day he remayned, and returned agayne at night, not for all this, finding himſelfe at all diſquieted, or the leaſt motion of any the pangs wherewith before time he had ſo often been vexed. The moſt part of that night he was very well repoſed. Towards morning the next day, he began ſomewhat to bee agrieued, but nothing as accuſtomed: in which ſtate the moſt parte of that day he continued. At night agayne hauing eaten ſome ſmall pittance to ſupper, towards nine of the clocke, he began moſt vehemently to be paſſioned, till which time we all had very good expectation of his health and recouerie, which his L. perceiuing, after he had beene a while ſet vp in

Sodaine ſickneſſe.

his

his bed, he ſayd. I know my good friends and faythfull lo-
uing ſeruants, that the great zeale and loue you do beare vnto
me, is a vehement occaſion to kindle in you a deſire of wel-wi-
ſhing, and intendment of aſſured ſafetie towards me, where-
in I haue more cauſe to thanke your good wills, then mean
thereby to imagine the force of my diſeaſe to bee leſſe then
long ſince I expected, and exceedingly in my ſelfe haue euer
doubted, what words of comfort protection and delayes ſo-
euer, haue by the Phiſitions to the contrary beene vſed. One
great and exceeding comfort vnto mee is, that liuing, I euer
loyally demeaned my ſelfe; and dying, I ſhall departe this
worlde in her Maieſties good grace and eſpeciall fauour.
Next vnto that, the loue of you my deareſt friends and en-
tirely beloued ſeruants and followers, whoſe hearts I knowe
doo purſue me, and whoſe affections euen to the laſt gaſpe of
death I am perſwaded to be euer firme and fixed towards me.
Your deſires are I know, that I ſhould liue, according vn-
to which, the leaſt mitigation that may be of my grieſe, you
meaſure by and by to the hope of amendment, which is not
ſo. For that in all the comfortable ſpeaches, that ſundry times
I haue receiued from you, my ſelfe to whome the inward ef-
fects thereof haue beene found moſt forcible, haue euer mi-
ſtruſted, and by many probable circumſtances adiudged the
contrary. Long time endure I cannot, this knowe I well,
happely a day two or three, I may yet bee conuerſant among
you, for my diſeaſe, that ſtandeth aſſured (the meſſenger
whereof continually knocketh at the doore of my imagina-
ons, readie euery howre to aſſault my heart, and to carry away
with him the ſpoyles of a dying carcaſe) will not permitte I
ſhall long time trauaile in this ſort among you. And for my
ſelfe, ſtand ye all aſſerteined, that hauing long ſince peized in
equall ballaunce, the long continuance of a fraile, wretched,
& trauailed life, the moſt part whereof is caried away in ſleep,
ſorrow, griefe, ſickneſſe, daunger, and the reſidue alſo neuer
freed of care and all manner of diſquiet, with the hope of an
euerlaſting ioy, happines, reſt, peace and immortal reſidence:
I finde no reaſon why I ſhould at all affect the toyle of ſuch

Declaratiõ of his ſpee-ches.

Miſlike of the world.

Letters deſcriptorie

earthly tediouſnes. Inſomuch as hauing liued nowe almoſt three ſcore and thirteene yeares, and borne my ſelfe (honorablie I truſt) in all mine actions and ſeruices, and further in the progreſſion of my ripeſt yeares, yea in this verie inſtaunt more then at any other time am regarded of my Prince, and eſteemed of my Countrey, and among my Peeres reputed in the higheſt degree of my fidelitie: I ſhall nowe die as becommeth my perſon, worthily and honourably. Be you therefore recomforted I pray you as I am, and think that for all the loue you haue ought me, the ſeruices you haue done me, or tender care you doo yet in my heauieſt panges beare vnto me, the chiefeſt content you can doo vnto mee, is that you bee ſatiſfied herein with me. That being verilie reſolued in my ſoule, of all that I haue here ſayd vnto you, and hauing ordered mine actions, and prepared my ſelfe thereto accordingly, I doo willingly and with a right contented mind, leaue this tranſitorie world ſo repleniſhed as it is, with ſo manie grieuous caſualties, and heartily doo giue my bodie to his naturall courſe, and my ſoule into the handes of the Almightie creator, for euer in his glorie (I truſt) to be eternized. This ſpeech ended, hee continued till after midnight, at which time he had about two houres ſlumber, and ſo began his paine to encreaſe agayne. In which, till wedneſday following, almoſt in one ſtate, hee for the moſt part remayned, oftentimes accuſtoming himſelf with thoſe that were about him to prayer, many times recording to himſelfe the goodnes of God, and his mercies to him remembred, and that with ſuch zeale and entire regarde of his hoped repoſe, as that it ſtill ſeemed and was euidently apparaunt how much hee longed and thirſted for the ſame. In fine, drawing by little and little towards an ende, euen in the very laſt pange, ioyning his hands vp to heauen, his heart and eyes thitherward fixed, hee recommended eftſoones himſelfe to the mercy of his redeemer, and on thurſday laſt about two in the morning dyed, to the lamentable griefe of all that were about him, who heartily ſorrowing his loſſe, were forced to ſhed teares aboundantly. The day of the funerall is not yet certayne, but the ſame is intended verie honourablie.

Certaine notice and liking of death.

honourably. Recommending my selfe vnto your La. in all humblenes, I take my leaue. At our sorrowfull house of B. this of, &c.

Of Epistles Laudatorie and Vituperatorie.
Chap. 9.

NOw followeth it next, that after these Letters, meere *Descriptorie* as you see, wee do treate of the other two parts appertaining also to this forme, which are *Laudatorie* and *Vituperatorie*, the vse whereof eyther solely or intermixed in any other kind of Epistles, shall of one or more of these causes take their originall, that is to say, of the *Person*, *Deedes* or *thing* it selfe to be commended, misliked, or dispraised. The *Person* of any one is to bee preferred or disabled, eyther by his birth, discent, shewe or abilitie. Secondly, by his childhood, or good education from his infancie. Thirdly, of his youth, in which he is eyther conuersant in studies of honest life, seriously giuen to the knowledge of letters, affecting alwayes vnto laudable exercises, temperate and sober in demeanour, or otherwise accompted dissolute and wanton, vnhappely led to the search of whatsoeuer mischiefes, affectionate to most basest conditions and practises, not tyed to any order, but wholly pursuing an vncontroulled libertie. Fourthly, of his manly yeares being frequented with ciuill gouernment, or liuing altogether without accompt. Priuatly and publikely in all manly actions demeaned, or by apparant loosenes in each place discredited. Fiftly, of his olde age, the course whereof is with ancient grauitie continued, or by all kinde of euilles most hainously misprised, whose siluer haires are shining in vertuous happinesse, or miserable estate drowned in lothsomnes. Sixtly, in his ende or departure out of this world, agreeing to the saying of *Solon*, No man may be counted happie before his death. For that in the expectation or attayning thereof, as at no time more in all the life,

Praise of the person.
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of a man, then chiefly appeareth, his virtue, conſtancie, ſtrength and worthines, or otherwiſe his imbecilitie, ouerthrow, ſhame, and ignominious filthines. Beſides all theſe, many likelihoodes are often taken eyther to prayſe or diſprayſe of the *Perſon*, by occaſion of the *Nation* or *Seyle* from whence he came, where he was borne or trayned. From the generall condition or application of himſelfe or of the people thereof, by the habite, conſtitution of the bodie, complexion, lookes, fame, or other circumſtances thereun to incident by the actiuitie, ſtrength, ſwiftnes, nimblenes, fauour or beautie of the bodie. By the gifts of fortune, as honour, wealth, worſhip, reputation and kindred. And for aſmuch as theſe demonſtrations of perſons are wholly occupied eyther in prayſe or diſprayſe of their conditions or behauiours: the chiefeſt part hereof ſhall alſo conſiſt in *Narration*, wichout peraduenture it falleth out in the life of any one to haue ſome one or moe things happened or of them ſuppoſed, ill beſeeming or vnworthie their reputation, which eyther by defence, excuſation, or *Confutation* muſt be coloured, diminiſhed, or clerely auoyded. Examples whereof doo followe accoyding to their particular occaſions: and thus much for the *Perſons*.

Of the deedes.

In commendation or vituperation of the dedes of any one, we ſhal weigh with our ſelues what notable actions haue ben, wherein he or ſhe haue honourably or worthely behaued themſelues, or by perpetuall infamie thereof haue deſerued in each poſteritie for euer to be contemned. Touching things likewiſe by themſelues to be extolled or diſabled, they are euer meaſured by the conſonance and agreement they haue eyther with reputation or indignitie.

Honeſt which is tied to vertue.

The goodneſſe or badneſſe, excellencie or baſenes of any thing, is gathered from the places of *Honeſtum* or *Inhoneſtum*, vnder which is comprehended what is iuſt or iniuſt, godly or wicked, direct or indirect, worthie or to be diſprayſed. Honeſt is alwayes linked to Vertue. For whatſoeuer is eyther vertue it ſelfe, or affined with vertue, or deriued from vertue, or conducing to vertue, is abſolutely declared honeſt.

The

The diſtinguiſhment of theſe falleth out to bee ſorted into foure principall excellencies, that is, *Prudence, Iuſtice, Fortitude* and *Temperance*. It is therefore to bee intended, that not onely déedes and actions, but alſo things them-ſelues to be ſolely of theſe, and for theſe eyther praiſed or debaſed. Whatſoeuer then by ſound and wholeſome perſwaſion tendeth eyther to the embracing of the good, or ſhunning of the euill. Whatſoeuer includeth eyther fidelitie, true friendſhip, equitie, obedience or gratitude. Whatſoeuer conduceth to true pietie to God, thy Countrey, Parents, children and friends. Whatſoeuer appertayneth to the ſeueritie of the lawe, to the admoniſhing of the wicked, and to the remuneration and defence of the well deſerued. Whatſoeuer tendeth to a tolleration or patient forbearance of euils, to longanimitie, entring into hazard and dangers for conſcience, for thy countrey, kindred or friends. Whatſoeuer concerneth chaſtitie, ſobrietie, frugalitie & ſéemely moderation in all things, that in each of theſe is onely adiudged honeſt and none others. Honeſt what it is.

The contrary hereof, which is *Inhoneſtum*, includeth likewiſe whatſoeuer is not vertue, or is eſtraunged from vertue, hindring to vertue, or in nothing furthering towards vertue, whatſoeuer is pertinent to Folly, iniuſtice, puſillanimitie, or exceſſe, whatſoeuer by the euill therein committed is exempted from praiſe. Whatſoeuer carieth perſwaſion to miſchiefe and ſeducement from the good. Whatſoeuer appertayneth to infidelitie, falſehood, treaſon, diſobedience, ſlander, or ingratitude. Whatſoeuer withdraweth from naturall regarde and loue of thy Countrey, Parents, Children and Friends. Whatſoeuer impugneth the wholeſome lawes and eſtate of euery commonwealth, tendeth to a notorious example of euill, hindreth or blemiſheth any others good deſerning. Whatſoeuer enforceth reuengement vpon euery ſmall offence, hath in it no meane of ſufferance, or forbearance at all, entertayneth a lawleſſe libertie of conſcience to perpetrate or péeld to any vnlawfull action, or to become iniurious to thy countrey, ſtate or calling. Whatſoeuer is furthering to a diſſolute liuing, vnbrideled luſt, couetous tenacitie, prodigalitie, or deteſtable exceſſe. Theſe and Vnhoneſt.

ſuch

Places Laudatorie and Vituperatiue.

such like, as confounders of all ciuilitie and humaine gouerne-
ment, are confirmed to be vnhonest.

Now these dædes, actions, or things are by many *Oratorie* partes to bee handled or commended, according to the matters or occasions whereout are derined their praises; examples of all which (because examples are the best) I might sorte out diuersly: as of Danid, I could commend his combate against Goliah, first *ab honesto*, in that he being the seruant of God fought against a blasphemer, also in his princes quarrel & the defence of his Countrey: *ab aque*, because it is meete and conuenient, that in causes so perilous, the strength of each one be applied. *A necessitate*, insomuch as theron depended the safegarde of the Prince and people. *Ab vtilitate*, for that hee killing such an enemie brought to their owne countrey, peace and quiet, and also draue the other parte in subiection to his King and people. *A Difficile*, because the vndertaking thereof was so much the more waighty, by how much himselfe was as it were an infant against a mighty Gyaunt, vnarmed against him that was armed, vnfurnished against him that had all maner of complements of warre, weake, where the other was strong: besides that, the terrour of his chalenge and hugenes of stature had before daunted the armie, and put them all out of conceipt, insomuch as the doubt was so generall, as no man dared to vndertake ꝑ quarrel. Besides, herein is praysed of bodily force, his *Actiuitie* & courage: of *Vertue*, his wonderfull *Magnanimitie*, who by a courageous desire durst so vndertake the same: also his affiance in *Iustice*, & equitie of the cause: His *Pietie* to God, his prince & country: Lastly, his *Fidelitie*, whose life was not spared when each one drew back, for feare to bee brought in hazard. And as in this action of Danid I haue vsed al these *Oratorie* partes, so in causes of sway & gouernment, a man might by the like partes and places bee praysed for his great wisdome, whereby in handling of some notable action in ambassage or consultation, he hath onely by graue aduise, industrie, discreet search, perswasion, or circumspectiō, compassed waighty matters to the common weale, or thence auoyded huge and imminent dangers: Cicero in the coniuration of Catiline,

Laus ab honesto.

Ab aque.

A necessitate.

Ab vtilitate

A difficili

teline, being a mightie enemie against his owne citie of Rome, might herein be an excellent patterne, who without stirring the people at all, without any manner of bodilie resistance or force of armes, without passing by any priuate or indirect meanes, did by the solematter of his *Wisedome*, weightinesse of speech, forcible reasons, enforcements, rebukes, and perswasions, driue him cleane out of the Citie, and being expulced (to ꝑ common peace, tranquillitie and suretie of the same Citie) did afterward by like demeanor, industrie and circumspection, so preuent his purposes, so circumuent his pollicies, so turne him vpside downe, as he dared not, he could not, he shamed to perpetrate what so often he had sworne, and so many wayes intended: in which action of Ciceroes, all these *Oratorie* partes are in like manner included. So likewise, for some one rare and singuler poynt of *Iustice* an other might be extolled, as besides commõ expectation exercising the same. A president hereof might be the L. chiefe Iustice of England in the time of King Henrie the fourth, who was so strictly bent to the obseruation of Iustice, as hauing one of the Princes seruants arraigned before him at the Kings Bench barre, for a fellon, and being one that the young Prince greatly (at that time of his youth) fauoured. The Prince came to the bar, and at the Iudges handes required his seruant: who answered that he was the King his fathers prisoner, & stode there vpon his triall by law for his offences, that he could not in Iustice, nor would (by his pardon) deliuer him without his triall. The Prince moued with such denial, strooke the Iudge on the face, and would by force haue withdrawen the prisoner. The Iudge withstoode him; and aduertizing him mildely of the offence he had done to the seate and place wherein he sate of Iustice, in such sorte to strike him, stoutly caused hands to be laide on him & committed him to ward, whereunto (vpon such admonition) the Prince obeyed, and accordingly remayned in durance, attending the aduertizement and knowledge of his fathers pleasure. Here might be a great contention, whether the worthy Iudge in his equall administration and execution of iustice, without feare, wheron stood the hazard of his owne

life, being vpon him that was in succession to become his Soueraigne Lord, were more to bee commended: or the Prince, in his subiection, and of all other most singular obedience were more highly to be extolled, the one daring to do that was lawfull vpon whatsoeuer hazard, the other humbling himselfe to authoritie which he might easily haue impugned. And yet both actions such, as by many excellent oratorie parts seeme fit to be enlarged. For no doubt there was as much vertue in the ones obedience, as there was excellencie in the others sentence.

And as these, so the honour, worship, or wealth of any man, his deedes of Charitie, eyther in *Erection, Conuersion* or *Repairing* of any thing, whereby the common-wealth is benefited, vertue furthered, or the needie prouided for, might be in like sort aduanced.

Finally, *Wisedome, Iustice, Bountie, Liberalitie, Curtesie, Chastitie*, might each of them as things by themselues and of themselues, without the person of any one bee alike commended. Whereof I thinke it needles to amplifie any further, seeing by the examples hereafter set downe, the learner may sufficiently be enabled in whatsoeuer, for those causes he shall vndertake to proceede vpon.

An example of a Laudatorie Epistle, solie touching the person.

Exordium, by insinuation. THe feruent loue, and entier zeale and regard, wherewith your L. euen in these tender and as yet vnripened yeares, seemeth to pursue the vertues and honourable worthines of the most renowmed and famous, and the reuerend accompt wherewith in your most secret imaginations you haue euer admyred, and as it were emulated their highest progressions: hath mooued me in recordation thereof (and the rather to de-
Allegoria. liuer vnto your L. the very true image and liuely counterfeit indeed, of vnblemished honor, adorned with all princely and most surpassing noblenes) to propose vnto your view, a paragon so peirles, and of so rare and excellent performance, as
Hiperbole. wherof no historie hath the semblable, no Region the match,

nor

nor any world hereafter may eftſoones bee ſuppoſed to produce the like. You ſhall not neede my L. to ranſack volumes, to ſearch out the liues of the moſt honoured *Scipio* amongſt the *Romanes*, nor out of *Greece* to fetch *Themiſtocles* or *Alcibiades* from *Lacedemon* or *Athens*: Let *Hanibal* reſt with his predeceſſors, who ſometimes by vnbeearded fortune did honour to mightie *Carthage*, and (before them all) *Achilles* and *Hector*, that made the fall of *Troy* ſo famous: And come wee into our owne countrey, the land wherein our ſelues inhabite, the ſoyle to vs natiue, and of all others moſt deareſt, and ſee you here my L. a prince of ſo rare and incomparable worthineſſe, as your ſelfe will confeſſe throughout all the courſe of his life, to haue been of all others the moſt happie and vertuous. *Edward* my L. yong *Edward* (ſo held in his fathers life) vnder whoſe raigne hee dyed, in England ſurnamed for his noted excellencie, ſometimes the *blacke Prince*. This is hee on whome *Nature*, *Fortune* and *Vertue*, to the intent to yeeld ſome apparant ſhewe of their wonderfull and mightie operations, had aboue all others ſo eſpecially enriched, with all kind of wiſhed and moſt exquiſite perfections, as in that preſent ſeaſon, in which the delicacie of his aſpiring minde reſt vnto himſelfe the higheſt braunch of honour from out her loftie ſeate of dignitie, it was denied to any other whatſoeuer, to exceed? nay, but ſo much as to become partaker with ſo rare a paterne of the like fruits of vertue, and neuer dying glorie. And to the ende (in rehearſing ſome fewe of the many particularities of ſuch ſound and vncorrupted maieſtie) the radiant ſhining beames reſiant in ſo hie a perſonage, may with more facilitie the ſooner be diſcouered: wee will firſt begin with his originall and formoſt infancie, that by deducing from thence his complements of princely excellencie, euen in the very mouth of his entombed graue, his bones may not be repoſed without an immortal recordation, and the fame of his very name celebrated by an endleſſe memorie. Needles were it my L. that I ſhould tell you of this ſtately Prince, that he were ſonne and heire in ſucceſsion, to the moſt mightie and moſt renoumed *Edward* the third, king

Occupatio.

Synonymia

Narratio.

Praiſe of the Prince in generall.

Correctio.

Onomatopœia.

Præteritio.

of this noble realme of *England*, the moſt regarded vertues and inuincible chieualrie of whome, being then euery where ſo ſurpaſsing and of ſuch redoubted force, as (were it not that
Parentheſis ſuch memorable iſſue had ſprong out of his kingly loynes, as wherewith the ſtates of the mightie were daunted, & Europe made to wonder) might hitherto haue remayned of fame compotent enough, to haue been compared vnto the mightieſt: but that I may rather impart vnto you, that as golde, in
Parabola. the riches and glorie of it ſelfe, beareth price and valew with the moſt precious, yet hauing annexed vnto his proportion, a Diamond of ineſtimable beautie, valour and goodnes, becommeth thereby farre more excellent then before, more ſhining and glorious: ſo this ſoueraigne & puiſſant Monarch (admirable no doubt by himſelfe) yet hauing thus tyed vnto the ſunſhine of his happie raigne, the obſcurer and eclipſing
Metaphora glorie of all other nations, the very Loadſtarre and direction of all others tropheis, the ſunne it ſelfe of worthines, and abſolute concluder of euery honourable enterpriſe, how could it be but that this prerogatiue of his muſt of force exceed, and goe beyond all others, when himſelfe, by the very chayre of honours ſelfe was ſo farre aduanced aboue any others? And albeit the high and kingly worthineſſe of ſo ſtately offpring and parentage, might no queſtion in ſundrie ſorts, yeeld great and mightie glorie to the iſſue: yet that it may not be alleaged that in taking vpon vs to commend the perſonage of one, we ſhould intimate the ſoueraignte of the other, as it were by a defect of praiſe ſufficient, to ſupply the want of our owne, and that the honourable reputation of another cannot fitly be ſayd to be this mans worthines, without by the branch of his owne deſert, he had in his proper right moſt effectually ap-
Anthypophora. prooued the ſame. Vnderſtand you then of him, that which all men deeme moſt princely and honourable, and there is none (were it the ſtouteſt enemie that euer liued) but will moſt highly commend. This Prince, my L. who euen from the very cradle ſeemed to bee adicted to the knowledge, and feare of God, and very pietie of ſincere and Chriſtian Religion (beſides that he was naturally ſo well formed and in-

ſtructed

ſtructed in good documents as any might be) became in thoſe very tender yeares alſo, ſo apt vnto learning, as the match or like of him therein, was ſeldome or neuer in thoſe dayes any where found, and in theſe times alſo may not eaſily be heard of. Inſomuch as of thoſe that then knew him very well, it certainly is deliuered, that being but of the age of 12. yeares, his vnderſtanding and knowledge in the Latine tongue, was ſo perfect, his progreſsion in the Greeke ſo excellent, his skill & deliuerie of forraigne languages ſo wonderful, his princely towardnes in all things ſo rare and ſo plentiful, as many times mooued all the regarders to admire him, but found none of all his aſſociates in the ſame exerciſes, that were euer able to follow him.

Of his adoleſcencie.

Now if we ſhall come to his riper yeares, and how therein he profited in the towardly exerciſe and vſe of armes, beſeeming a Prince of ſo hie vnexpected admiration, what could be wiſhed in any one that in him was not fully accompliſhed. So comely, and with ſuch vncontroled dexterity could he ſit, ride, and gouerne his horſe, ſo couragiouſlie, and with ſuch Nobilitie could he weld and vſe any weapon, either at tylte, barriers, or turney, with ſuch hie and approoued direction, ordered he all his complements to either of theſe belonging, as did wel manifeſt the magnanimity and worthines of his mind, and what manner a one he would afterwards become, toward the beautifying of his countrey. A more plaine and euident demonſtration whereof, did at any one time in nothing ſo much appeare as euen then, when he was yet in his minoritie. For when there was remayning as yet, no ſigne or token at al of manly ſhew in his face (being neuertheles of ſtature ſeemly and tall, and of goodly conſtitution in his bodie, well beſeeming the yeares he then carried) alſo attendant on the mighty king his father in the warres of France, what things did hee there performe? what weightie enterprizes and thoſe beyond all expectation would he vndertake, in honour of his royall progenie: was it not too too ſtrange, that being in compariſon of yeares, as it were a childe, deuoyd of ſo confirmed and auncient graffed experience as beſeemed the warres, hee vn-

Erotema.

dertook notwithſtãding at xviij. yeres of age, with halfe his fathers power (by a moſt couragious deſire of an euer thirſting glorie, with condition and charge either there to eternize his death by an euerlaſting memorie, or backe to returne againe with triumphant gayned victory) to ioyne with the whole and mighty power of France, and all the Chiualrie thereof, where (to his immortall and ſurpaſſing high renowne) he attayned vpon them by the hie permiſsion of God, a moſt memorable Tropheie? But why dwell I in theſe ſlender diſcourſes, (ſmall God knowes in reſpect of thoſe mightie conqueſts by him afterwards atchieued) in deteining you from the ſweete and ardent remembrance of the reſt? If hee being yet ſequeſtred in yeares from any ripenes at all, when it was then to be ſuppoſed he moſt needed gouernement, could by ſuch ſtately and inuincible valour, ſo moderate his great and weightieſt actiõs, as to become at that very inſtant ſo redoubted and famous: what might wee deeme of him afterwarde, being once perfectly eſtabliſhed in all kinde of manly directions, but that of neceſsitie he ſhould by many degrees exceede, and goe beyond the formoſt ſhew of all his excellencies, and the greateſt expectation that might be of all his progreſsions? and ſo vndoubtedly he did. For being once attayned to mans eſtate, he grew immediatly to become a Prince ſage, diſcreete, pollitique and wiſe, in all his actions of rare and ſinguler circumſpection and prouidence, benigne; and of all others moſt fauourable and courteous: fortunate, and euer inuincible in the warres, liberall to his followers, and of a hie repleniſhed bountie to euerie one, a very Patron and defender of innocents, abſolutely fauouring alwayes the right, Magnanimous as touching his eſtate and the high and weightie enterpriſes he tooke in hand, exceedingly feared abroad, wonderfully beloued at home, mixing alwaies thinterchangeable exerciſe of armes, with continuall ſtudie of learning. Of ſuch rare modeſtie and temperance as is merueilous: Inſomuch as the king his father being here in England, when in the great fight of *Poictiers* he had diſcomfited and ouerthrowen in one day three mightie battells of the French, and taken in the laſt

Cõparatio.

His mans eſtate.

His outward actiõs

His inward vertues.

of

of them king *Iohn* and his ſonne priſoners, he was not puffed vp at all with the honour of ſo ſtarely and triumphant victorie, neither grew he inſolent vpon the ſame, but entertayned the king and his ſonne in his owne tent ſo honourably, and therewithall with ſo great nobilitie and ſurpaſsing courteſie, as that he neglected not to ſerue them himſelfe at ſupper, and ſeemed verily at that ſeaſon in all things, to haue been reputed in his owne intendment, as if he had neuer been conquerour. The ſhew whereof, ſo much increaſed his incomparable bountie, and ſo mightily honoured the eſtate of his victorie as that the king then confeſſed, that to become the priſoner of ſuch a one, it could be no diſparagement vnto ſo mighty a Soueraigne as himſelfe, ſeeing that hee was by the force of that onely ouerthrow, made companion of the greateſt Nobilitie that euer he ſaw. Many Honourable partes could I here inferre vnto you of him (infallible arguments of his incredible modeſtie) for long after this, when this mightie Prince had atchieued ſo many and weightie honour throughout all France, as the regarde thereof made his name a terror, and his beck a command to compell their Soueraigntie vnto his fathers obedience: he was required by *Don Petro*, king of *Caſtile*, to help him againſt *Henry* his baſtard brother, who had then expulſed him vnlawfully and vſurped vpon his kingdome. Whereupon hauing by the couragious endeuour of himſelfe and his knights, and by their ſole and onely proweſſe, brought downe the vſurper, and driuen him cleane out of the countrey (albeit his ſtrength was ſuch, and the admirable fauour of the people ſo great, as might eaſily haue inuited him there, to the wearing of a crowne) he neuertheles of a high and noble diſpoſition, holding it *far more honourable to make a king than to be a king*: ſo far forth declared his temperance at that very inſtant (not commonly happening vnto euery one eſpecially in cauſes of a kingdome) as that he vtterly abſtained ſo much as to beare an appetite or liking therunto: but to his immortall renowne, placed and reſtored therein againe the true and law full inheritour of the ſame, ſetling him (according as was intended) in his crown & kingdome: Could

His bounty and great humilitie.

His modeſtie.

Parētheſis.

there

Erotema. there my L. in any one haue appeared greater arguments of Magnanimitie, Iuſtice, & Tẽperance, then was remayning in this Prince? And yet if continuall happineſſe in all worldly attempts, if neuer ceaſing & eternized famous victories, if the commendation and honour done vnto him of his mightieſt enemies, if ſtrength and glorie of his countrey, & honoured Incremẽtũ. titles of his victorious father, if confirmed leagues of diuers mightie Princes, Confederates & Alies, if feruent and of all others the moſt principall and ardent loue of his knights, ſubiects and followers, if all or any of theſe might any waies haue induced him to the breach of either of theſe vertues, what wãted to the furtherance therof, that in and vpon him, was not alwaies attendant & (as it were) continually powred. Was he not then wedded to Honour, euen in his formoſt cradle? Did Metaphora not *Fortune* immediately acknowledge him, & confeſſe that he was her darling? Seemed *Vertue* euer prowd, but in his only perfection? Grew *Fame* at any time ſo vnpatient as euen then, whenas the moſt conuenient harbor of all her worthiues, ſhee ſought out his dwelling? Agreed they not all with one voyce to abandon the ſtatelines of all others, only to be reſiant with him whom they held moſt chary of all others? Witnes among many other his more then ordinary attempts, the three battels Cõfirmatio (then which no one thing throughout the world before or ſince became of more greater remẽbrance) by him in his moſt yongeſt yeares, ſo miraculouſly foughten, the one of which was at *Creſſay* againſt the French when he was but 18. yeares of age (as you haue before remẽbred) the 2. at *Poictiers*, where dyed the king of *Bohemia*, and king *Iohn* of France became his priſoner: the third againſt this baſtard *Henrie*, for the kingdome of *Caſtile*, where in one whole entire fight the ſame *Henrie* bearing a mighty hoſt was by meere ſurpaſsing valure and moſt worthie proweſſe of this Prince diſcomfited, and by mayne force thereof expulſed his Seignorie. All which exploytes, and many moe beſides, celebrating thereby his eternall prayſes, when hee had with greater glorie, then well may bee conceiued, furniſhed and finiſhed, to the aduancement of his immortall dignitie: See death deſpightefull death,

death, who ioyning with the malignitie of the wicked world, hatefull alwaies to vertue, and ſatiſfying euer to malitious enuie, bereft the vnworthie earth of his moſt worthie life. But how? not as falleth out to euery common creature, deuoyd of after memorie: for why? the ſoueraigne commaunder of earth, and skies allotted it otherwiſe: neither beſeemeth ſuch ſtately patternes of honoured *Vertue*, whoſe ſpirites carried with greater efficacie of aſpiring eternitie, then thoſe whoſe duller conceits are adapted to more terrene and groſſe validities, ſhould be exempted their perpetuitie. And albeit in al the progreſsion of the wiſhed life of this mightie Prince, any one thing was neuer found contrarying, blemiſhing or in one ſort or other impugning his honor, (one ſole impoſition or taxe contraried in his gouernment of *Gaſcoigne* excepted) yet in the higheſt eſtate of happines wherein he alwayes liued, was he neuer more happie or glorious, then euen in his very death: Inſomuch as he then dyed at which time in moſt honour and higheſt top of all proſperitie, he was principally eſtabliſhed and chiefly flouriſhing: at that inſtant in which the tipe of his excellencie was in no one title or iote obſcured: at that very ſeaſon when in the whole courſe and practiſe of his life, hauing ſtil adicted himſelfe to ſound out the incertaine and momentarie pleaſures of the world, he had by perfect triall found out the ſmall validitie and little affiance that was to bee repoſed in the tranſitorie and fading glorie of the ſame. Euen then when in exchaunge of the eternall habitation, (the incomprehenſible ioyes wherof no eye hath ſeene, eare hath heard, or tongue can expreſſe) he beſt knewe how to leaue this wretched life, and to compaſſe the ſweete and wholeſome meditation of the other. He dyed (my L.) as he euer liued, vertuouſly and honourably, the determination of whoſe deceaſing corpes, was preparation to newe ioyes: and commutation of momentarie pleaſures, an aſſurance of euer flouriſhing gladneſſe. Thus ſee you (my good L.) before your eyes, the moſt certaine and aſſured counterfeite of very true nobilitie, furniſhed in the diſcouerie of ſuch a one, whoſe perſonage being in no kinde of excellencie inferiour, to that in

Anthypophora.

Confutatio

Praiſe of his death.

Epiphonema.

Peroratio.

Epiſtle Laudatorie touching the perſon.

the higheſt degree may bee of any other imagined: deſerueth by ſo much the more of all honourable eſtates accordingly to
Epilogus. be embraced. Great is the ornament of praiſe, and precious the renowne that lõgeth to ſuch vertue: the diamond glimpſe whereof equalleth in beautie the fayreſt, and dimmeth by the very ſhadowe thereof the glittering pompe of the mightieſt.
Articulus. Beautie, ſtrength, riches, & comelineſſe fadeth, yea the world decaieth, pleaſure vaniſheth, and the very face of heauen it ſelfe periſheth: Onely *ſacred vertue* is immortall, ſhe neuer dyeth, euer quickeneth, abſolutely triumpheth, and ouer all other earthly monuments euen out of the deepeſt graue for euer flouriſheth. Liue therefore my L. vertuouſly, and dye whereſoeuer or whenſoeuer, yet howſoeuer honourably. My paper burdened with his long diſcourſe, deſirous rather to recreate then toyle your L. enforceth an ende. Recommending my humble duetie in whatſoeuer to your honourable acceptance.

THE reſpects of this *Epiſtle* argued in the perſonage of ſo noble Prince, haue carried in the matter thereof, the very ſhewe of the higheſt and chiefeſt vertues, whereupon all commendation may bee principally gathered. The next hereunto ſhall be *Vituperatorie* alſo touching the perſon. Wherein as we haue in the other, ſought by all occaſions and circumſtances thereunto incident, what to the furtherance of ſuch requiſite commendation might be alleadged: ſo will we herein imagine vpon what grounds or reſpects the occaſions of diſpraiſe, may as farre forth otherwiſe in any other qualitie be remembred.

An example of an Epiſtle Vituperatorie, concerning alſo the perſon.

Exordium of the cauſe mouing admiration
Narratio. SIr, the ſtraungeneſſe of an accident happening of late amongſt vs, hath occaſioned at this inſtant, this diſcourſe to come vnto your hands. There was, if you remẽber, at your laſt being with me in the countrey, a man of great abilitie, dwelling about a mile from me, his name was B. and if I faile

faile not of memorie therein, wee had once at a dinner together sitting (by occasion of a pleasant gentleman then being in our companie) great speaches of him: the man I knowe is not cleane out of your conceite, and therefore I will cease in farther speaches at this present to reuoke him. What generall hate the people bare him, and how ill he deserued from his first conuersing among them, you haue not (I am sure) forgotten, in somuch as he was called the *Hell* of the worlde, the *Plague* of a Common-weale, the *Mischiefe* of men, and the *Bondslaue* of the diuell. And no maruell, for what iniurie might bee conceiued, that was not by him imagined? What euill could there be that he shunned to practise? what mercilesse dealing that he would not proffer? what apparant wrong that he ceased to inferre? what execrable extortion that he cared not to commit? what villany so damnable that he durst not put forward? O God, it is incredible to thinke and vnpossible to be surmised, how great, how forcible, how manifold, how mischieuous, how insufferable, how detestable, hath been the originall, progression, continuation and determination of his most wicked and shameleſse life, and were it not that by the incessant outcries, continual cursings, and horrible denuntiations of the innumerable multitude of those, whom in his life time he yoked, whome with his actions he feared, whome with the weight of his endlesse wealth, hee poized downe, that they durst not then whisper in secret, what now they openly discouer, whereby the force of his wickednes being then secret, became not as now so open and apparant. I durst not methinkes of my selfe so much as surmise but the one halfe of that, wherein he became so notorious, so rare and vnused are the euills, wherein he seemed so throughly to bee fleshed. I haue wondered sithence with my selfe many times: what soyle it might bee, or what constellation so furious, as effected their operations in production of so bad and vile a creature, at the time when hee was first put forwarde with liuing into the worlde: In the search whereof, I haue beene the lesse astonished, in so much as thereby I haue growne into some particular knowledge of his originall and parents.

Metaphora

Erotema.

Ecphonesis.

Epanaphora.

Frequentatio.

Paradoxū.

Epiphonema.

Epiſtle Vituperatorie touching the perſon.

His parents. His ſire I haue vnderſtoode was a villaine by creation, by nature, by ſoyle, by diſcent, by education, by practiſe, by ſtudie, by experience: his damme the common ſinck of euery rakehels filthineſſe: the one of whome (after innumerable offences committed, whereby he deſerued a thouſand deaths) was at the laſt for a deteſtable and notorious crime burned peecemeale vppon a ſtage in Holland, and the other (after ſundrie conſuming and filthie diſeaſes, neuer able to rid her) was in like manner hanged aliue in chaynes for a moſt horrible murder in England. Expect you not then, that the procreation and generation of ſuch an iſſue, muſt by argument of the Parents condition, ſorte to ſome notable purpoſe? you doo I knowe, and in trueth how could it otherwiſe bee likely. Now, if hereby we ſhould conceiue of his education, and how his child-hood paſt away, being foſtered vp as hee was, from one place to another, without any certayne abiding, but onely *Cœlum omnibus commune*, the common habitation of the world, wee muſt no doubt ſuppoſe that he ſawe much, knewe much, practiſed much, ouerpaſſed much, and was glutted with very much. And ſurely if I ſhould giue credite to ſome whome I durſt beleeue, that knewe him euen then when hee was not much more then a childe, the very yeares hee laſtly bare, gaue not more aſſured teſtimonie of what he now was, then the ſeaſon in which he then paſſed, did yeeld an inuiolable approbation, what in time following he would become, for euen then, what rapine, what theft, what iniurie, what ſlander, what lying, what enuie, what malice, and deſperate boldnes, and daring to enter into any miſchiefe, was in him throughly planted? There was not (by report) any one thing wherby a man might afterward be coniectured to become infamous, but was in him fully repleniſhed. Credite me, I conieƈture ſo manifoldly of the ſequell of his actions, as when I vnderſtande what he was, ſo ripely, I maruell that he liued thus long ſo wickedly. But ſhall I turne here from, to his Adoleſcencie, and ſhew what therein I haue heard? Truely it paſſeth all capacitie to bee cenſured: and it is too too much to bee thought vpon. His pride, his bouldneſſe,

Allegoria.

Antiphraſis

Apoſtrophe

His child-hood.

Ecphoneſis.

His Adoleſcencie.

Similiter deſinens.

Tranſitio.

neſſe, his ſhameleſſe continuance, his lookes, his geſture, his ſhewe, his liuing, his conuerſation, his companie, his haunts ſhewed ſtill what he was: There was no rakehell, no ruffian, knaue, no villaine, no cogging raskall, no hatefull companion, no robber on hie waies, no priuie pilferer, but his hand was in with him, and that he was a copeſmate for him; no brothell houſe but he haunted, no odde corner but he knewe; no cutter, but he was a ſharer with, no perſon ſo laſciuious, abiect, vilde or diſſolute, but he would be a copartner. Yet after all theſe trades, hauntes, ſharings, and partakings, he became at laſt to ſerue an olde miſer, aged for his yeares, and miſerable for his couetouſneſſe. This wretched olde man (as each one fancieth as he liketh) conceiued ſo much of the odde youth, that hee tooke him into his ſeruice, where, with bad attire, and threed-bare diet, hee liued with him a pretie ſeaſon, ſomewhat more then quarter maſter. In the ende (by whoſe theft God knowes) the man had a cheſt broken vp, and a little coyne and plate ſtolne, wherewith (becomming deſperate) it was deliuered hee hung himſelfe for griefe, and beeing now dead, left no iſſue or other heire, to ſucceede his wretchednеſſe and double barred hoord, but *B.* his man, who being a ſtrong lubber, was by this time growne a ſturdie knaue, and would needes bee compted a man, and thereupon became owner and intrudor to his maſters pelfe, wretchedneſſe and miſerie. To reckon vnto you ſince, how he came into the countrey here, became a purchaſer, how hee hath ſpent his youth, paſſed his old age, what briberie, extortion, wrong, crueltie, rapine, miſchiefe, and all kinde of villanie, he hath bolſtred, perpetrated, followed: what infidelitie, falſhood, reuenge, priuie-guile, trecherie, betraying the innocent, beating downe the poore, fatherleſſe & widowes: how much euill he hath done, and what little good he hath deſerued, what ſhould I clogge my ſelfe with the remembrance, or trouble you with rehearſall. It is too much, I am not able, I cannot, nay it were vnpoſsible to performe it. What reſteth then, but that I reach the ſcope, as in the formoſt purpoſe was intended, that hauing deliuered his ſhameful life, I doo report

Congries.

Hypotypoſis.

Ironia.

Allegoria.

His youth and age.

Aſsindeton.

Tranſitio.

vnto you his shameleſſe and vnaccuſtomed death. See then the incomprehenſible power and iuſtice of GOD, ſee the weight of his meaſure, ſee the wonderfull demonſtration of his ſecret iudgement, how of a careleſſe life enſueth a cancred death, of wilfull liuing a wretched ending, of ſuch money miſers, ſo manifold miſeries, as whereof I ſigh to thinke and grieue to remember. The man ſomewhat before his ſickneſſe grewe into an extreame numneſſe, in ſo much as he that neuer luſted to helpe others, was not now able to helpe himſelfe, nor any cared to relieue him, afterwards fretting and fuming with himſelfe, as it ſeemed, that notwithſtandings his great maſſe of money, and huge heape of wealth, none could bee entreated with prayers, or hyered with treaſure, ſo much as to meddle with him, hee grewe into ſuch a frenſie, and conſequently into ſo ranck a madneſſe, that hee ſate ſweating, blaſpheming, crying, curſing and banning, and that moſt execrable, his lookes were grimme, furious and chaunged, his face terrible, his ſight fierie and pearſing, they that ſawe him feared, and they that heard of it, durſt not come nigh him. In concluſion, ſome that pitied him more then his deſeruing, and grieued to ſee that, they could not redreſſe in him, cauſed a companie to watch him, others to prouide warme broths, and in concluſion vſed all meanes poſsible to comfort him. But what can man doo to preuent the ſecrete determination of the almightie? For loe, whileſt all men left him, and each one ſtoode in doubt of him, a companie of rattes vppon a ſoddaine poſſeſt his houſe, his tables, his chimneyes, his chambers, yea his very bedde, and his lodging; vppon which and about which, they were ſo bolde, as in the ſight of the beholders they durſt appeare and come before them, and beeing ſtroken, abode, and were killed, and others came in their places: what ſhall I ſay, the ſight became ſo vncouth as all men ſhunned, each one feared, and none durſt abide it: whereupon the miſer being left alone, thus pitifully dyed. The ſtench of his corps admitted neither daylight nor companie wherein to be buried. Two only that were the conueiers of him, ſickned vehemently, & one of the died;

Paronomaſia.

Pathos.

His inordinarie ſickneſs.

His death.

Metaphora

the

the other is yet scarcely recouered. The matter hereof seemed vnto me so straunge, and therewithall so oportune to warne vs of our actions, considering how seuerely God punisheth when he is once bent to correction, as I could not but deepely consider of, weighing with my selfe that such as was his life, such was his death, the one being hated of many, the other not to be tollerated of anie. The circumstance whereof, referring herewith to your deepe consideration, I doo bid you heartily farewell.

Of Epistles Deliberatiue. *Cap. 10.*

THe next vnto these last of this *Demonstratiue* kinde is now the *Deliberatiue*, the first titles whereof in order suted foorth, appeare to bee *Hortatorie, Dehortatorie, Swasorie & Dissuasorie*. These being as I sayd before, neerely affined together, (sauing onely that the *Hortatorie* and *Dehortatorie* are a little more vehement, stirring and pricking then the others, yet both consisting in well aduising & counselling, the one by necessitie, the other as an inducement to things lawdable and worthie) neede therefore in all seeming but one manner of direction in them to be followed. You shall then vnderstand that the seuerall parts in either of these *Hortatorie* or *Swasorie*, to be considered, doo principally stand vpon a diuersitie of affections, which Nature as it seemeth hath from the beginning ordayned, to be as it were stirrings or prouocations within vs, thereby to propose a direct and most ready way vnto *Virtue*, or to terrifie by like degrees, or withdraw vs from the pursuing of *Vices*.

The motions or affects herein frequented, may be sayd to be either of prayse or mislike, of hope of reward, of feare of euill to follow, of loue to well dooing, of hate vnto bad, of emulation of others prayse, glorie, or reputation, of expectation theron depending, of examples or intreatie. By laying out of all or either of these as occasion shall serue, consisteth the efficacie of all exhortation or aduising, pulling back or dissuading. Now

howe

how the qualities of theſe or any other ingenerall touching the propertie they haue with *Virtue* or *Vice* may for any turne be allotted: I muſt as well for all this *Deliberatiue* kinde enſuing, as for all manner of other titles whatſoeuer, the ſame hereafter requiring, wholly referre the learner to the places in the chapter preceeding the Epiſtles *Laudatorie* and *Vituperatorie* in all things to be directed.

And touching theſe particularities which wee haue tearmed Motions and affects, let vs conſider if you will in generall, & ſee what efficacie by diſtinguiſhment of all their properties and partes, they may beare in this writing. *Praiſe* (no doubt) in matter of exhortation or ſtirring vp to well dooing is of moſt ſinguler force, and ſo queſtionleſſe is *Miſlike*, when generally it may be drawen from a regarded conceipt, to the withdrawing from euill. For if we ſhall but enter into or conſider of our owne common paſſages; what is it I pray you that preferreth or diſaloweth, giueth grace vnto or diſableth the actions and endeuours of men, but the ſpeciall allowance and regarde that is euery where made of them? Is it not accompt alone that giueth incouragement vnto *Vertue*? Is *Vertue* ſo fully aduanced in any thing as in the eſtimate praiſe and reputation that is attributed vnto her? No ſurely. And this by inſight had into the very worſt and loweſt ſorte of men ſhall you finde, that ſo and in ſuch manner hath *Nature* framed the mindes of all her reaſonable creatures, as there is no one of them liuing of ſo baſe and contemptible a ſpirit, but by *Prayſe* and commendation, may be drawen vp to ſome liking of well doing. And howbeit the iſſues of mens actions may at any time ſeeme to be ſpotted with euill, yet deſire they at the leaſt wiſe for their reckoning that the ſame may be eſtæmed as good.

By this appeareth the ſingularitie of things excellent, inſomuch as nothing being praiſe worthy in very deede but what is to be accompted good, ſo little reputation haue the perpetrators of ſuch euils, as that of neceſſitie they are compelled to ſeeke credit, by falſly attributing vnto them the name of the good. How much more then true *Prayſe* and *Miſlike* of things worthy or to bee diſpiſed, may by all likelyhood bee a-

uapleable

nasleable with those of good spirite, to draw them to *Vertues?*

To applie now this *Prayse* in exhorting or councelling of any one, it behoueth we first conceiue what disposition, habiliments or other matter of value is in him whome we haue to deale, with furthering or conuenient to the purpose whereunto we would exhort or perswade him, and the likelyhood of the same, thereupon greatly to put forth or commend, or otherwise if he haue any thing before time waded in that action by himselfe, then to praise that which is begun, and thereby exhorte him to proceede in so good a purpose, vehemently setting forth the accompt and worthines of the same. And if before time he haue behaued himselfe well therein, we shall encourage him to the better, shewing that the more excellent the thing is, the more difficult it is to be attayned, for *Difficiliaquæ pulchra*, and yet the difficultie not so great as the prayse, glorie and recordation thereof, shall thereby afterwards be returned honourable.

Likewise if the state of the partie do serue thereunto, it shall not be amisse to put him in minde of his parentage, fortune, virtue, nobilitie, wit, towardnes of great expectation and of all sortes generally well reported, his discretion, ability, age, and conceipt framed to such purpose, all of them requiring no lesse, then that we wish to be put forward at his handes, but all this with great modestly to be deliuered, that in seming to preferre the certainty of those vertues which are of good accompt, we do not palpablie glose with the party, to draw from thence those things that neuer came neere him, and in this order of deliuerie shall your matter of prayse in these sortes of Epistles be applyed.

Now as *Prayse*, and the laudable estimate of euery good action, together with the iust mislike of things euill, spurreth and eggeth forward to great purposes, so very much thereunto preuayleth this other of *Hope*, not that which of a seruile and base humor or condition enlueth, which expecteth nothing that is illustrate of gayne, and performeth all endeuours by expectation of reward, but that virtuous kinde of *Hope* which enableth to the perfection and absolute summe of all worthy-

nes, and whoſe limitte is honour, reputation, eſtimate and accompt: A like companion whereunto is *Loue*, before mentioned, being a zealous affectation of things ſingler, which *Loue* produceth likewiſe in it ſelfe, not a miſlike onely, but a burning *Hate* of things vile, contemptible and vnbeſeeming.

As theſe in themſelues doo each particularly thruſt forwards to goodnes, ſo many times *Feare* or doubt of inconuenience that may enſue, deterreth and diſſwadeth from euills. *Commiſeration* of the latmentable eſtate of any one, prouoketh alſo ſometimes to regarde, and diſturneth in like ſorte many times from reuenge. *Expectation*, as well of *Loue* as of *Hate*, of good opinion as miſlike in compaſſing of any thing is not the leaſt, *Shame* and ignomie of the action alſo, the dependance whereof is often times occaſion ſufficient of well doing, and hindrance alike and withdrawing from very euill purpoſes. But aboue all is the ſpurre of *Æmulation*, whoſe force gathered by a certayne kinde of *Enuie*, of others proceedings kindleth flames of regarde to aſpire vnto the like, but not that ſluggiſh and execrable enuie bred of moſt wicked and deteſtable malice, which when it ſelfe can not is able to doo any thing worthy, ſnatcheth and continually gnaweth on the deſerts of others, but that generous and noble kinde, which diſcreet *Nature* hath inſinuate in our minds, emulating by a feruent deſire to compaſſe, or poſſiblie to goe beyond what mightely by others hath been performed.

The authority of *Example* is alſo very weyghty, giuing warrant to any imitatiō that may be preſcribed. And laſtly requeſts and intreaty which euermore preuayleth according to the wryters credit or grauity. Theſe being ſufficiently conſidered, we will now according to ſuch like directions, endeuour to ſute forth vnto you ſome particuler examples.

An example of an Epiſtle Exhortatorie for the attayning of virtue.

Exordium. I Haue many times deſired with my ſelfe (good coſin) to obtaine ſome neceſſarie meanes, whereby to manifeſt the great good will I doo owe vnto you, and in ſome ſort or other

cher to giue you to vnderſtand, how much and how greatly I haue tendred thoſe good parts, that many times I haue ſeene and approoued to be in you. And for aſmuch as *Fortune* hath denied vnto me the eſtate, reputation and wealth, that many haue gained, and the moſt doo couet, whereby I cannot if I would, beſtowe vppon you ſuch riches and treaſure as might breed content vnto others: I am determined to impart vnto you, that, which vnto your preſent condition ſeemeth moſt requiſite, and wherewith vſe and common experience hath heretofore iniured me, in ſtead of wealth to giue you words, in ſtead of golde good, for riches reaſon, and in lue of liuing, to affoord you a louing and conſtant hart. Prosonemaſia. And whereas I am informed, that contrary to the expectation of ſome (who ouer peremptorily haue heretofore deemed of theſe your yong yeares to be laden with looſenes, and led forward by libertie) you haue of your ſelfe, and of your owne motion and free-will, obtayned licence and allowance of your father to goe to *Cambridge*, in minde to giue your ſelfe wholly to ſtudie, and the ſole fruition of learning, whether I ſhall more commend the motion hereof, or the action that thereby you haue taken in hand, I doo ſtand in great doubt, in ſo much as the memorie of the one cannot bee for the worthines thereof more permanent, then the glorie of the other to your euerlaſting commendation approued moſt excellent. Narratio. It is reported of the mightie *Alexander* of *Macedon*, that he was a king, that he was puiſſant, that he was warlike, that he was famous, that he was a Conquerour, and that hee ſubdued the whole worlde, but when he came to himſelfe, to the conuincing of his owne appetite, to rule reaſon by the ſquare of right he became a meacock, a childe, an infant, what ſhould I ſay, he was no bodie. Synonymia. How much more greater then hee was, had the worthie Prince remayned, if as in the conqueſt of ſundrie mightie kings, Regions and prouinces, ſo in all other things tending to the ſuppreſsion of his owne peculiar affects, hee had been no leſſe or fully ſo much as *Alexander*. *Scipio*, the moſt honoured and renoumed amongſt the *Romanes*, and for his ſundrie great exployts done in *Affrica*, ſurnamed *Affricanus*,

fricanus, we doo reade, atchieued many valiant and incomparable victories, and were it but that sole battaile which hee fought (when *Rome* was now at wracke, her nobilitie spoyled, and her glorie trode vnder foote, readie almost vpon any reasonable condition to be deliuered into the hands of the enemie) in which he then freed his Citie, repulsed *Hanibal* by a mightie ouerthrow, and thereby daunted so farre foorth his pride for euer, as expelled from him all hope thence forward, at any time els to become a conquerour: It could not otherwise bee sayd without question, but herein, yea in this onely action, he deserued eternall memorie: but was he herein thinke you, and for this onely matter throughout all the Prouinces recounted so famous? No assuredly. It was also his rare and most singular vertues otherwise, that fully perfected and polished the glorie thereof. It was also his rare *Temperance*, *Modestie*, *Continence*, and *Sobrietie*, wherein with wonderfull admiration he exceedingly flourished, and became extolled aboue all others. This was it, wherein more then *Alexander* hee became regarded and famous, the conquests that by this meanes he daily made of himselfe, returned more glorie to *Rome*, more firme faith, and reuerence, thē the forcible progression of al other his fatall ouerthrowes and victories: of so great and wonderfull reputation is *Vertue* to all her followers. This being so, how can I then say, but in this your action, you haue of your selfe right well begun, how can I thinke, but aboue many others you haue therein chiefly deserued? Wherein should I augment your praise, if not in that you haue hereby so well performed, the force, operation, and effect of all which, hath onely consisted in subduing your owne appetite? Great commendation haue you wonne I must needes confesse, and more then with common worthines haue you in this thing demeaned your selfe, but (my good cosin) it is not enough to haue well begun in a matter, without also therein you doo vse perseuerance. *Hanibal* knew well how to subdue, but hee knewe not how to entertaine his victories. As you haue alreadie in this your resolution gotten great good liking, so behoueth both for the preseruation

Hypotypo-sis.

Subiectio.

Epiphone-ma.

Paræmia.

seruation of what alreadie wonne, and to induce a perpetuall encrease to the same, that you doo euer more frequent, and by earnest and zealous prosecution seeke, still to entertaine the fruites thereof. Proceed then a Gods name, and goe on, with good lucke in your enterprise, the more harder and greater you finde the difficultie in attayning to *Virtue*, the more vehement shall be your glorie, and the more honourable the reputation that thereby is pursued. For what hath a man of all that may bee left vnto him in this world, whereof to vaunt himselfe, but the memorie of that wherein he hath most worthely trauailed. The rich reape possessions, which when themselues are once passed away, are immediatly distributed to others. The pleasures of the world are momentarie, and after we are once dead we perceaue them no more. Worship, honour, and dignitie, perisheth euen in the very selfe remembrance. The reuenewes of the mightie, when life is once fled, are no more to bee tendred. Shall wee then for a number of fruitlesse vanities, (the regard whereof doth neuer last longer, then whilest we are in present vse of them) neglect the search of that which is of all others most permanent? No surely. So behoueth not such as your selfe, that of your auncestors haue had so many good encouragements, beseemeth not the remembrance of their excellencies in you alone to bee perished. Tis *Virtue* beleeue me, that procureth *Fame*, and solie *Fame* that makes men immortall. All other meanes are feeble, as the originall from whence they are deriued is incertaine. At leastwise, it shall many other waies stand you greatly vpon to continue this course, in so much as by the æmulation of the virtues of others, you shall thereunto bee constrained, besides the loue and regarde that all men haue borne, and euer doo beare to the remembrance of virtue, the expectation of your entierly fauouring, and careful louing friends, who with great longing doo attend the prosequution of your worthines, the ill conceipt, malice & spite that some haue had towards you, whereby to ouerthrow the good opinion of your father, who with greater greedines theu woolues themselues, with more enuie then the *Crocadile*, and farre more poyson then the serpent,

Exhortatio.

Confirmatio.

Ab æquo. Praise of his ancestors.

A necessitate.

Of expectation.

Of loue and hate.

Hyperbole.

pent, doo lie in waite but onely to hearken after the newes of your declination, and the dissolued purpose of your good intention. Finally, my deerest and best fauoured kinsman, I do adiure you, pray you, and as earnestly as I can beseech you, by the very pure, and intier loue of virtue, whereof you now shall become partaker, by the immortall Fame thereunto onely awarded, by the care you are bound and ought to haue of your selfe, by all the kindred that hath tied vs in affinitie, together, by all the loues and possible intreatie that I can, you doo persist, continue, and remaine firme, in this your intended purpose. In pursuite wherof, you shall minister vnto your friends ioy and comfort, to your enemies shame and reproach, to your selfe praise and eternall regard, and to al sorts of your acquaintance occasion to admire you. Preferring many times my care and earnest affection towards you, with my manifold greetings vnto your good selfe. I do bid you farewell, &c.

Epilogus.

Entreatie.

Of Epistles Responsorie. *Cap. 11.*

FOrasmuch as the knowledge of letters *Responsorie* are as meete to be vnderstood in ꝑ ordinary occasiõs hereof as any others: I déeme it not amisse amongst the passages of these seuerall titles of Epistles to sorte you forth also of them some particular examples, the better in their disposition to enable the learner as occasion may serue. Touching which, it is to bee vnderstoode that the matter of euery answer taketh his originall of a letter precéding, and dependeth principally on the partes thereof. The ordering (except in letters *Defensorie*) is wholly exempted the course in al others prescribed, and the obseruation in those to be retayned, is principally to consider on what partes the letter which ought to be answered is chiefly grounded. These howbeit it behoueth we do fully answere, yet shall you not (as some ignorant of well dooing haue done) recite in your answere the whole circumstance of the matter charged, verbatim in a manner as it is written before you, for that would

would breed tediouſnes beſides a ridiculous diſorder by ſuch meanes frequented, but you ſhall (if neede ſo bidde) capitulate the principall partes of euery ſeuerall matter charged, and thereupon frame you to anſwere the poynts, in ſorte as before you ſhall be deliuered. Or ſometimes not needing any rehearſall at al, if the poynts be but few, you ſhall anſwere only as the matter you haue in hand is to bee deliuered. Or otherwiſe in this ſorte: Touching the poynts in your letter to be anſwered: for the firſt I ſay, or it is thus or thus, &c. In the ſecond, it is ſo or ſo. For the third, in this maner or in that. Touching the fourth, &c. And ſo anſwere the partes by their number. By which meanes you ſhall both draw your ſelfe to a breuitie therein, and become farre more pithy in the matters you haue to write of, then otherwiſe can be expreſſed. And this being ſufficient for all matters hereafter, touching theſe *Reſponſorie* kindes, we will now for the firſt Example ſet you downe an anſwere to the Epiſtle preceeding.

An example Reſponſorie to the laſt Epiſtle before remembred.

THe regarde of your exceeding good-will, and weight of your aduiſe and good exhortations (my very good cofin) haue moued me many times to thinke on you, and to thanke you for the ſame, I take no little comfort of your great good liking of my determination, and that the indeuour thereof beareth ſo forcible allowance at your hands, as to reckon the ſame in ſo hie and great accompt, as you do. I did (I confeſſe) erre a while, but how? as a young man, I went aſtray I grant, but not with perſeuerance, for I reclaymed my ſelfe ere I fell, and ſtoode vpright, ere by ouer much weight I ſlided too far in my purpoſes, *Errare eſt humanum, ſed perſiſtere, belluinum.* The courſe I haue taken in hand as it was eſtranged from the opinion of many: ſo in the proſecution thereof, I hope to vſe ſuch purſuit, as willingly by declination therein, I meane not to become offenſiue to any. Feare you not ſir, the accompt is already ſet downe, for notwithſtanding my green yeares muſt yet

yet of force continue their note of imbecilitie. This prerogatiue yet remayneth, that I may as I liſt adapt my opinion to grauitie. You ſhall (good coſin) doo me a great pleaſure, if as I am partner of your loue and entire affection, ſo I may ſometimes be partaker with you of thoſe exerciſes and ſweete pleaſures, wherewith your ſtudie is frequented: I mean that with diſcourſes of yours, you will now and then remember me. The expectation of your letters, whereby you ſhall often prouoke me. Thus aſſuring my ſelfe of that I neuer yet diſtruſted at your hands, your zeale and fidelitie towards me, I regarde you as faythfull as I haue euer found you, and ſo will alwayes acompt of you, &c.

An example of an Epiſtle Hortatorie, to the ſtudie of learning.

Exordium. IT is no little pleaſure vnto me, to conſider with my ſelfe my good N. the great trauaile, coſt, and payne, dayly employ-
Inſinuation ed by your deareſt beloued parents, to induce vnto you the precious, and of all other moſt delicate and ſweete pleaſure of learning: the value wherof, is without all eſtimate, and the comfort therein conceiued, in no wiſe to bee comprehended: the louing regarde of whome, and the moſt lamentable want of the other, when I doo ſee you either with ſome ill fauouring aſpect not to incline vnto, or with ſome more than ſtrange or vnuſed termes not to accompt of, I can not but grieue with my heart, reſpecting the linck wherby I ſtand charged to eyther of you, in ſo great apparance as I do to behold the ſame.
Propoſitio. True it is, that you are a Gent. that you are heire apparant to large and very great poſſeſſions, that you are (for the yeares you beare) of comely and goodly perſonage, that you are in all things well accompliſhed, and euery way as beſeemeth: but yet when I beholde this fauour, this comelynes, theſe accompliſhments, and know you to be a Gent. and think vpon your large enſuing reuenues and poſſeſſions, mee thinkes there ſhould yet be an ornament to all theſe, and a thing of farre more goodly ſhew, and more ſurpaſſing valew wanting to the ſame,

ſame, that might if it were well entertayned, adde more glorie vnto all others, than the wayght of the reſt were euer able to purchaſe. For ſuppoſe that all theſe complements of yours are of large price, and very neceſſarie as they are in deede, and ſuch wherewith the ſtate of man is greatly beautified, yet are they all but things pertinent vnto the bodie, by force whereof (ſetting onely our ſhape aſide) we doo communicate in euery thing, with beaſts, for with them wee liue, we mooue, we goe, we eate, and enioy the ſenſuall appetite of inward and outward abilities. But by the benefit of learning, of knowledge, of skill, we make difference of things, and are only thereby in our ſelues diſtinguiſhed from beaſts. And if man which is the principall worke of God, was from the beginning a choſen creature indued aboue any others, & therfore poynted to excell & goe beyond all others, how much more needfull ſhal it be for euery one according to ſuch appointment to prefer & put forward the vſe thereof vnto his owne profit. And ſeeing aſwell by the ordinance of God as commō vſe of reaſon, wherby we are gouerned and lead, euery man is induced to propoſe vnto himſelfe the exerciſe of things that are good & honeſt, & that the ſame alſo among theſe, which maketh a man neareſt to his creator in perfection, is of all others the moſt tobe deſired: how much auaileable then and important is it, to euery man to be frequented with learning, the vſe whereof freeth him of common ignorance, and maketh him capable of the hie and loftie myſteries. And if in any ſtudie whatſoeuer the reputation of honeſt and good is to be ſought for, what I pray you then learning, may bee adiudged more honeſt, which hauing with it a certaine kinde of diuine and ſacred originall, hath from the beginning of the world, been with all men in greateſt price and eſtimation. What may be deemed more good, then that which from very aſſes and blocks, and (if it were lawfull to ſay) from bruite men and beaſts alſo themſelues maketh diſtinction, and without the which, there were left vnto vs from ſuch, no place at al of difference. What then that can be ſayd to be more honeſt, which draweth a man vp to the diuine contemplation of the

Conceſſio.

Synonymia

Comparatio.

Of honeſto

Metaphora.

ſacred maieſtie, to the knowledge of high and heauenly things, of worthy and honourable virtues, and beeing ſequeſtred by the want whereof, he becommeth no otherwiſe than as a hogge, ſtill groueling on the earth, ſearching onely wherwith to fill his belly, neglecting in the meane time the expectation or regard of any other ſtately or eternal Soueraignetie. Now therefore if the vſe of learning, as the thing of greateſt accompt and moſt worthie is here ſet downe to bee ſo generally, commended to all ſortes of men, how much more conſonant and agreeing is it then to the reputation of a Gentleman, who by what diſtance ſoeuer he is meaſured in capacity, minde, order, ſtate and gouernement from any other common or ordinarie perſon, by ſo much the more ought hee in all endeuours to aſpire and ſeeke to goe beyond them. For where as all other men in their ſeuerall vocations are for the moſt parte, as it were withdrawen from the ſpeciall notice and eye-marke of al publique adminiſtration & gouernment, the Gentl. contrarywiſe the more worthy and noble that hee is in calling the more nearer is he to that aduancement wherevnto by nothing ſo much as learning he is enabled to be preferred. For what profitable member can he be in ſuch a place, whoſe ignorance is far greater than his wit, and whoſe knowledge is leſſe than the leaſt of that, whereof hee ought to take notice and experience. And ſeeing learning is of all other things a ſtore-houſe ſo plentie and precious, as whereof the wiſe man maketh his treaſure, the poore man his riches, and the wealthy one his paſtime and pleaſure, ſhall the Gentleman who in all other things by nature ſtriueth to bee excellent, be in the greateſt action of all others ſo careleſſe and negligent. Omitting that you will here alleadge the tedioufnes of ſtudie, and a certayne impoſſibilitie almoſt to attayne thereunto, I muſt aunſwere vnto you againe that this commeth not of the labour thereof, which to thoſe that wilingly aſpire to the delicate taſte of the ſame, yeeldeth great facilitie with pleaſure to bee receiued: but a ſloathfull and ſluggiſh endeuour and diſpoſition. Far bee it therefore good Sir, that you beeing a Gentleman, in all other thinges

Allegoria.

Of neceſſaries.

Antitheſis.

Of worthines.

Of neceſſity

Allegoria.

Occupatio.

Diminutio

ſo

ſo towardly, and the ſonne of ſuch a one as you are, ſhoulde with the touch of ſo great a blemiſh, be ſo throughly ſtained. So worthy a diſcent as whereof you are deriued, ſuch infancie and Childe-hood wherein ſo worthily you haue beene trayned, ſo great loue, and charge of Parents wherewith you may be animated doo inuite you far otherwiſe, and to a more excellent purpoſe. Let the ſweete and vnapproued delight thereof prouoke you, the prayſe and commendation ſolie to virtue appropriate and belonging, once prick you forward, the honour and aduancements thereby continually purſued egge you. And if none of all theſe preuayle, yet the riches and rewardes farre greater than any earthly treaſure, which are thereunto incident. Thinke of the worthynes of thoſe who by how much the more noble they were in birth, by ſo much the more zealouſly they haue trauayled, not ſhunning any labour, ſweat, tediouſnes, ſcorning, yea bondage it ſelfe, whereby to compaſſe vnto themſelues the glorie and rewardes annexed to the dignitie hereof. And if no other remembrance may be ſufficient to eſtabliſh you, regarde yet your liuing father, and grandfather, the one of whome neglecting his eaſe and quiet at home, trauayled all France, Germany, and Italie, to the intent to attayne vnto the greatnes of that whereunto you are ſo hardly perſwaded. Neither thinke I that you in whome all other good actions doo ſo plentifully flow, will herein alone with a little labour be terrified: wherefore my good N. I eftſoones intreate you agayne and agayne, by all the loue you haue ought to your name, fame, parentage and ſtock, and by all the expectation that in them or any of them, is of your happines conceiued, you will proceed in this purpoſe: the weight whereof beſides the commoditie and pleaſure redounding to your ſelfe, ſhall vnto your parents and all others returne moſt comfortable and pleaſing. All which, recommending to your courteous and gentle diſpoſition, I doo herewith take my leaue. &c.

Of his diſcent.

Loue and charge of Parents.

Pleaſure or delight.

Rewarde.

Aſindeton.

Dignitie & zeale of others.

By example

Peroratio.

Another example Hortatorie wherein an honourable Gentleman is egged forwards in the profeſſion of Armes, and ſeruice of his Prince and Countrey.

Exordium. SIthence the time of my little abode here in London being ſcarſe fortie dayes, vnderſtanding of the beeing in towne of my La. your mother, I repayred thereupon to her preſence to viſite her: there did I receiue notice of your being in *Ireland*, and that vppon your honourable behauiour and good ſeruice there done, the L. D. did not onely teſtifie the ſame by his owne hand-writing vnto diuers of the priuie Councell, but alſo in eſpeciall letters beſides commended the weight thereof, vnto the regarde of her moſt excellent Maieſtie.

Inſinuatio. I did not a little reioyce to ſee that in ſuch young yeares wherein commonly falleth out a contempt of all excellencies, and a fantaſticall deſire of counterfeit vanities, you could (beſides the common trade and cuſtome of the world) addict

Praiſe of the action. your ſelfe wholly vnto ſo weightie and honourable an exerciſe, as by laborſome trauell in the ſeruice and honour of your Prince and Countrey, to put forwarde your ſelfe ſo timely. Credite me, it is not a little pleaſing vnto me to thinke thereon, neither ſtandeth my affection ſo ſlender vnto your fathers off-ſpring, but that I muſt euer hold the reputation of their well dooing an aduauncement to my imaginations, and the ſound of their good ſucceſſe the very harmonie of mine inward ſoule.

It is no newe thing I confeſſe, to ſee in theſe dayes a gentleman honourably deſcended as your ſelfe, and of like worthie education, to attaine vnto learning, to become practiſed in

Membrum armes, to put forward themſelues in ſeruice, but to continue with reſolution to performe it with labor, to atchieue it with valour, to beare it with honour, here is the excellencie, this is the rareneſſe, hence ſpringeth the noueltie.

Vertue retayning yet her antient Maieſtie, though not purſued as in olde time, with ſuch wonted vehemencie, hath three

Hirmos. entrances,

entrances, leading directly vnto her beautifull paſſage, by the ports whereof, whoſoeuer is deſirous to atrayne her in her pureſt and moſt glorious eſtate, muſt of neceſsitie enter. Firſt *Fortitude*, whereby he muſt be enabled to endure whatſoeuer labour and trauell to bee impoſed, accounting nothing difficult, to the ende and ſweet reward whereof her excellencie is appropriate. Next *Magnanimitie*, which by a vehement and haughtie deſire, reacheth vnto things moſt excellent and of higheſt and ſtatelieſt value, not regarding the hard tough and maine force of the paſſage, with what purſuit ſo euer it muſt be followed, ſo be it by ſuch meanes it may bee wonne, and the glorie thereunto due, may at laſt bee attayned: the reach whereof, tending to the laſt end and ſcope of all his determinations, ſweetneth all manner of trauell, and inducceth therewithall a contempt of whatſoeuer leſſe valued or hindering, to the worthineſſe of the ſame. Then *Longanimitie*, enabling by great conſtancie with rare and accuſtomed patience, to awaite and endure the ende, neuer giuing ouer vpon whatſoeuer aſſaults, till the determined ſcope be by all kinde of induſtrie fullie and perfectly furniſhed.

Virtue hath three entrances.

Fortitude.

Magnanimitie.

Longanimitie.

For this cauſe, the moſt renowmed part of *Virtue* is ſayd to be excellent, for that many doe contemplate her a farre of, but fewe or none at all doo almoſt come ſo nigh her as perfectly to ſee and diſcerne her, in ſo much as ſome nothing regarding the ſingularitie of that, whoſe ſweetnes they neuer taſted of, become forceles of the purſuit of ſo deuine an excellencie, and ſome other ſauouring a little the deinties thereof, yet ouerreached with the tediouſneſſe of the enterpriſe, and hindered by the oppoſition of a thouſand vanities, are ſo aſtoniſhed in the firſt onſet, as being therewith ouercome, doo by and by giue ouer their purpoſes.

Perſeuerance in virtue.

Now therefore my C. if you will bee a right fauourer of *Virtue* in deed, it behoueth that by theſe poſsibilities you doe (as a faithfull regarder of her diuine and ſacred eſſence) onely ſeeke to purſue her, and that with ſuch and none other reſpects, and to no other end and purpoſe, but for the ſole fruition of her ſtately and immortall deitie.

Adhortatiō to virtue.

Epiſtles Hortatorie.

The time now calleth you forth, your Countrey, and ſoyle wherein you were borne and nouriſhed inuiteth you, your praiſe alreadie gotten, and hope of renowne euer after to followe, perſwadeth you, the honour of your houſe and parentage conſtraineth you, yea euery of theſe ſolie and altogether doo ioyntly exhort and commaund you, that becomming the ſelfe ſame you vowed, and they long ſince haue lookt for, you doo now ſhewe your ſelfe ſuch as was promiſed, and wherein the expectation firſt conceiued of you, may in no wiſe be fruſtrated.

Frequentatio.

Exhortatiõ mixed with praier.

Conſider I pray you, that the reward of *Virtue* is *Honour*, the guerdon of *Honour Fame*, the ſcope of *Fame*, *Æternitie*, the ſeate of *Æternitie* immortall and euerlaſting glorie. In liuing in the ſeruice of your Prince and Countrey, the profeſſion you haue taken in hand is honourable, the charge honourable, the purpoſe honourable, and the end and ſucceſſe thereof muſt needes be honourable, behoueth then that your continuance therein and your owne deſerts bee alſo deemed honourable.

Gradatio.

Praiſe of the action.

Complexio

I thinke when you tooke vppon you to beare Armes, you then receiued the full cognizance of *Virtue*, you were entertained with *Honour*, you became apprentice to *Fame*, and it was aſſured (that being with loyaltie demeaned) you ſhould at length receiue reward of euer flouriſhing glorie: It is beleeue mee no ſmall matter, that being a particular member, you are put foorth as a piller, vpon the proppe whereof repoſeth one part of the weight of a common-weale, that the ioyes of your whole countrey are fixed vpon your well doing, that in purſuit hereof a mans priuate cauſe is not his owne, (the ſecret reuenge whereof may happely turne to an infamed miſchiefe) but the cauſe of the *Common good*, the publike matter of all, and that whereof the ſcope is of all others moſt ſacred and honoured.

Incremẽtũ.

Beeing entertained in ſorte as you are, you ſhould highly wrong the opinion of a great many, in drawing backe from that, wherein you haue been alreadie ſo worthely behaued, and in becomming leſſe then that whereunto in your very cradle

Of right & meete.

cradle you were at the beginning ſo principally ordayned: for vnſeemely were it that you ſhould not haue been hereunto at the firſt committed, vnlawfull not to haue perſiſted, and diſhonorable (in due ſort) not to ſee it accompliſhed.

Proceede then my C. in that whereunto your vertue, your parentage, your ſoyle, and your fidelitie haue called you, thinke what, how much, and how greatly it importeth you, that hauing had ſo many of your ſtately anceſtors ſince their firſt original, who haue been deemed ſo worthie, it fitteth not your ſelfe alone (in ſo important actions, concerning eſpecially the honour of your Prince and countrey) ſhould be found otherwiſe then equall vnto them in the higheſt qualitie. So and in ſuch manner, & by ſuch kind of meanes haue the moſt antient and renowmed worthies of the world become to bee termed honoured, and mightie. So *Epaminondas* and *Alcibiades* among the *Grecians*, *Æmilius Paulus*, *Fabij* and *Scipiones* among the *Romanes*, haue been deemed moſt ſtately. For ſuch cauſe the acts of your predeceſſors and nobilitie of your deceaſed father haue been regiſtred with the moſt worthie. O ſo ſweetly might ſound from out his breathing ghoſt vnto your liuing eare, that excellent verſe of *Virgil*.

Of example

Paradigma

Proſopopœia.

Diſce puer virtutem ex me verumque laborem,
Fortunam ex alijs.
Learne virtue (Childe) of me and labours true,
But Fortunes chaunce, from others doo purſue.

The ſignification whereof, what other thing may it els import, but that betweene them who being neuer eterniſed by any memorable action, hauing confounded their death with obſcuritie, and ſuch as neuer were borne, there reſteth in manner no difference at all. *Ardua virtutis eſt via.* 'Tis labours force that maketh way vnto *Virtue*, great matters vnto the furtherance of her are but eaſie, the meaner trifles, the loweſt, of no value. To ouercome others by virtue is a thing moſt honourable, but in purſuit thereof to be conuinced of any other, is a thing moſt vituperable. You are now brought by

His parents.

Fortune

Epiſtles Swaſorie.

Of hope and feare.

Fortune vnto a diſtrict paſſage, whereby of neceſſitie you muſt either by reputation of moſt excelling worthines finiſh the iourney, or recreant and diſcomfited, confeſſe the vtmoſt of your imbecilitie. But what doo I conferre vnto your view, the notes of ſuch and ſo many doubts and hazards, knowing a minde inſinuate in your ſelfe by nature, that could neuer ſo much as thinke or imagine of things contemptible, or of any vile or ſeruile qualitie at all? truely for no worſe meane, nor to any other end or purpoſe, but thereby to egge you forward by all kinde of poſſibilities, to the increaſe of your higheſt worthines, that by how much the more you ſhall goe about to excell any others, by ſo much the more greater you may bee commended and extolled aboue all others.

Anthypophora.

Paræmia.

Eaſe and ſecuritie, are two pernitious enemies of euer flouriſhing glorie, the induſtrie whereof, preuenteth yet all circumuention, which either by ſlouth or negligence may bee impoſed: the victorie is not any others, but your owne, nor the honour to any other appertayning but vnto your ſelfe. Be therefore ſuch in continuance, as may fully be anſwerable to each part of your nobleneſſe, and God who is the creatour of all things, and fauourer of each ſtately accident, bleſſe your endeuours with the ſuſtentation of *Virtue*, which is euer permanent. At *B*. this of &c.

An Epiſtle Swaſorie, wherein a Gentlewoman is counſelled to mariage.

Exordium.

THe extreme griefe wherein my ſelfe was a partaker with you, of the death of your late husband, would not ſuffer me (good Miſtris E.) at my laſt being with you, to deliuer what then I thought meet for your eſtate, and ſithence haue more at large conſidered vpon to be for your profite. And albeit your ſelf are I know of diſcretion ſufficient, and the number of your friends of regarde competent, both to conſider and counſell, what vnto your preſent affaires may be deemed moſt correſpondent: yet may it not be ill accepted, if my ſelfe of a great many, that haue wiſhed well to your perſon, and fauoured

Inſinuatio.

Epiſtles Suaſorie

fauoured euermore your good condition, doo herein alſo among the reſt, put forward my meaning, and perſwade you thereby vnto that, which (though not already may be fitting to your inſtant liking) yet to your preſent behoofe may returne no queſtion of ſoundeſt and beſt conſideration. Parenthe ſis

And firſt I deeme it not impertinent to referre vnto your knowledge, what I haue throughly conceiued with my ſelfe of your being, *viz.* that you are a widdow, a Gentlewoman of very worſhipfull parentage and diſcent, the wife before time of a Gentleman of as good reputation as liuing, as good aliance as credit, that you are knowen to be modeſt, diſcreet, wiſe and well gouerned. that you are and ought to bee warie in your actions, and ſuch as whereof the babling multitude may reape no aduantage, and finally that by reaſon of the ouer haſty determination of his life (whoſe continuance might haue ridd you of innumerable cares) you are peſtred with ſome troubles, the moſt parte of your liuing in ſuſpence, and that whereof you deeme your ſelfe moſt aſſured, hanging vpon ſo many hazards, as hitherto remayneth doubtfull, in what ſorte you ſhall compaſſe it, or with what liking to your ſelfe you may happily ouerpaſſe the ſame. Inſinuatio.

Touching the firſt, I warne you not that according to your preſent eſtate, you doo minde what you are, what you haue been, of whome you are diſcended, and in what ſorte you may beſt prouide with warineſſe, to deale for all theſe: but drawing to the latter, and weighing on what tearmes you ſhall ſtande, how hardly you are beſtead, what ſlender means to auoyde it, I repute him not the worſt well willed that could aduiſe you with contentment, and little hazard, in what ſorte you might beſt indeuour in all effects to aunſwere it. It is reported vnto mee, that by the procurement of ſome, fauouring your aduancement, there is nowe preferred vnto your liking a young Gentleman, virtuous, diſcreete and well ordered, the ſonne and heire of a worſhipfull Knight, on the choyce and regarde of whoſe Parents, dependeth the beſt aſſurance of your whole portiō, in whoſe condition and behauiours, albeit you finde no one thing to Narratio.

be reprehended, yet diſclayme you to be married, you will heare of no ſuters, there muſt be in your hearing no ſpeech at all of liking, and you meane not ſo ſoone forſooth to ſet forward for a husband.

Diſtributio The courſe you doo take herein, ſeemeth in my opinion very euill, inſomuch as contrary to that, which both your yeares, your eſtate, your liuing, and preſent occaſions doo require, you forcible are indeuoured to make ſo vndiſcrecte and ſetled a reſiſtance. Why La. doo you think it profiteth at all the deceaſed ghoſt of him that loued you (a young Gentlewoman as you are, ſcarce exceeding twentie yeares) to liue thus ſolitary? Hangeth the cenſuring of your modeſtie, and acceptance of that which your beſt friends doo wiſh for, and the wiſeſt doo allow of, on the ratling humors of common ſuppoſes? If it be deemed once fit for you to marrie againe, and that vpon the wary and circumſpect choyce thereof dependeth a manner of neceſſity, and that now, before any one of yours almoſt ſuſpected it, the plenty of that might be charily wiſhed for, is layd already into your boſome, behoueth the reſpect of a little time which (being ſooner or later ſo it be performed with modeſty, and aunſwered with diſcretion) mattereth not at all doo deteyne you ſo much, as thereby you are not able to ſee Ab honeſto, into your owne profit? Is it not I pray you a purpoſe honeſt that is tendred? Is it not a matter lawfull to be accepted? is it a thing vnmeete for your preſent yeares at this inſtant to bee reputed? Is it not all in all whatſoeuer, in the beſt ſorte vnto you that might bee of all others regarded? Why then abſtaine you the enterayntment of your own good? why draw you thus backward from your own aduancement? Why ceaſe you to accept that whereunto in the ende you muſt by meere force be compelled? If you will beleeue me in any thing, or doo ſuppoſe the waight of my credit to bee auailable vnto you in ought, I would aduiſe you in other ſorte, conſidering that by declyning from a ſelfe-opinion of that whereunto without any manifeſtation on you are induced, you ſhall doo moſt good vnto your ſelfe, and giue occaſion to them that loue you to thinke that by ſo doing their good counſells haue

happely wrought the ſame, for aduancement towards you. I had thought with my ſelfe many times ſithence the death of your husband, how much imported the vnſetled reach of your liuing, to be renued in match with one of good calling: ſee now God and *Fortune* more fauouring your happe, then your ſelfe your owne well doing, haue ſent you ſuch a one, as of whom you might vaunt, and iuſtly in all things be occaſioned to accompt of. It now appertaineth that either by fond ſelfe-will, or too much vnkindnes, you ſhake not off from you the formoſt occaſion of your ſucceeding happines. I reck not what of the common ſort (more of ignorance then wit) may Confutatio
in ſuppoſe of the haſty concluſion be in ſecret alleaged, their errors like their fancies, are as incertaine as peeuiſh. Bee you onely herein perſwaded, to what moſt of all beſeemeth you, and think, that both in the waightines, and regard attributed to his and your owne worthines, you can for the preſent frame Vtilitie.
your ſelfe to nothing, that to your eſtate may returne ſo commodious, whereunto though no other matter at all enioyned you, it were now ſufficient that ſo forced a neceſſitie con- Neceſſitie.
ſtrayneth you whereunto the regarde of your ſelfe and your owne good fortune willeth to obay. Longer could I debate vnto you the great liking of many, conceiued of the partie, to the deliuerie whereof by the reporte of your neareſt kinſmen, I doo ſolie referre you, onely ſtudying in this, and whatſoeuer elſe I may by all indeuours to pleaſure you, whereof praying you to be moſt aſſured, I doe in all courteſie leaue to deteine you. At B. this of, &c.

An other example of an Epiſtle Swaſorie, perſwading the carefull acceptance and regard of one brother to another.

THe ſound and entire familiartie wherwith your parents in *Exordium.*
their life time ſometimes entertayned me, and the neareneſſe of neighbourhood twixt both our friends, and long education wherein ioyntly we haue conuerſed together, mooueth me at this inſtant ſomewhat to write vnto you in reſ-

pect of the reputation, credit, and accompt that in the world you now beare, and also the rather to winne you to the regarde of that, which to the estate of your present being, and worthinesse of your former offspring may be found meetest and conuenient.

Narratio. It is giuen me to vnderstand of a yonger brother you haue here in London, who at the time of your fathers death being committed to your charge, is for default of maintenance, badly inured, worse trayned, and most perilously by all kinde of likelyhood, through such sufferance in the loosenesse of his liuing, already hazarded.

Trust me, I wondred not a little when I heard it, and so much the more was the matter troublesome vnto me, in that respecting it was not tolde in secret, it seemed by the lookes and gestures of the whole company that heard it, your good demeanour thereby was very hardly censured, for that standing in such case of credit as you doo, your wealth so aboundant, and your Parents so well accompted of, you would in this sorte, and in that place of all others suffer him yet to wander careleſſe, whome you ought to the contrarie to haue constrayned, by any possible carefulnesse. Agnominatio. Howe ill beseeming it is both to you and yours, that it should so fall out, you may by suppose many wayes coniecture. For my part it grieued me when I heard it, and I was not quiet till I found conuenient time to aduertise you of it. And if my opinion may at all prevayle with you, you should quickly call him home from hence, and see him more better to be prouided for, and more worthily to bee trayned. Consider I praie you, the Distributio life he taketh in hande, befitteth not such a one, whose originall was so honest, is ill beseeming the yonger brother of your selfe, vnworthy his birth or name of a Gentlman, and altogether repugnant to the qualitie of your behauiour or any part of your liuing. You are to remember that hee is yet very Similitudo. greene, nowe pliable to whatsoeuer may bee impressed in him, as chafed waxe apt to receiue any figure, like vnto a newe vessell to bee seasoned with whatsoeuer liquor, what he now taketh taste and fauour of, that he holdeth, what habit

you

you now caſt vpon him, the ſame ſhadowe he lightly beareth. Great cauſe haue you therefore now to bee warie how and in what ſort he liueth. Allegoria.

Your induſtrie, your brotherly care, your loue, your eſpeciall regard and kindnes it is, that muſt be ayding in this, you and none other are the ſame on whome he relieth, you are to prouide for him, and it is your ſelfe that muſt anſwer for him. Thinke that *Nature, Loue, Duetie*, yea very *Pietie* bindeth you vnto him, who hath none other left to depend vpon, but ſuch as by poſsibilitie your ſelfe may become vnto him. In the conſideration of which, let I pray you my words become thus much regarded vnto you, that herein as in al other things you performe that beſeemeth you. Longer could I occupie my ſelfe to trauell in this action with you, but that I deeme it (more than alreadie) impertinent to require you. Greeting your ſelfe many times in my name, I omit therefore farther to deteine you. From my houſe in B. this of &c. Membrum

Of Epiſtles Dehortatorie and Diſſwaſorie.
Chap. 12.

VNneceſſarie were it to wade further in eyther of theſe titles *Hortatorie* or *Swaſorie*, the examples alreadie layd downe being for them ſufficient, wherefore we will now paſſe vnto the contraries of theſe being *Dehortatorie* and *Diſſwaſorie*. The parts and places *Exhorting* or *Perſwading* hauing as you ſee been drawne from the qualities of praiſe fortified in diuers ſortes aſwell by the *Perſon*, by the *Action*, as by the *Thing* it ſelfe, where vnder was comprehended what might be called *Honeſt* or good: So theſe on the contrarie part pulling backe or diſſwading, ſhall by the vnhoneſtie of the action or thing, by the indignitie, by the vniuſtnes, by the wickednes or impietie, by the inſufferablenes, hate, miſlike, contempt, or hazard of daunger, reputation or good name, be euermore meaſured.

In the handling whereof it is tollerable, by all ſorts of ar-

guments, to inferre and obiect any thing, to the diminution or defacing of that which we goe about to impugne. Yea if neede bee, to inuert the good alſo therein being, vnto a worſer part. As if in dehorting or diſſwading a man frō infidelitie towards his countrey, I might firſt touching the action tender vnto him, how *vnnaturall* the cauſe is hee taketh in hand, being agaynſt his natiue ſoyle, how *vnhoneſt*, by laying out the qualitie of the offence, how *vniuſt*, in reſpect that it is agaynſt his allegeance to his Prince, how *impious*, in that it retayneth no pietie, turneth to the diſturbance of a quiet ſtate, and breedeth the ſubuerſion of all peaceable gouernement, how *inſufferable*, by reaſon that good and wholeſome lawes are thereby infringed, all ſorts of honeſt and good men wronged, and conſequently the common-wealth by ſuch meanes topſie turnie turned.

For the *Perſon*, I might ſhewe the *indignitie*, or ill beſeeming, for that ſuch kinde of actions are alwayes vnto the noble and beſt endued mindes vtterly impugning. And ſo thereupon if in him there was euer reputed any wiſedome, I might diuert it now vnto folly, his *Fortitude*, I might change to *Temeritie*, his *moderation* to *crueltie*, his *ſtoutnes* to *Arrogancie*, his *Haughtines* to *Pride*, his *Freedome* to *looſenes*, and conſequently for euery other *Virtue* induce or bring in a *Vice*, reſpecting that by committing of actions ſo *vile* and *contemptible*, all properties whatſoeuer do vtterly loſe the parts they haue of *good*, and immediatly therewithall are diſturned to *euill*.

As in Epiſtles *Exhorting* or *Perſwading*, the intended vertue or goodneſſe of euery thing is more amplie ſet forth by the *oppoſite euill*: So in theſe of *withdrawing* or *diſſwading* the intended *euill*, by the *oppoſite good*, is euer made more *hatefull*. Beſides, as there be ſome things þ are expreſly good in themſelues or expreſly euill: ſo are there ſome things þ are for þ moſt part *indifferent*. In theſe to perſwade or withdraw, there is a prietie ſkill to bee vſed, in which the diſcretion of the writer may not paſſe vncommended, whereof (for ſo much as to a learner they may happely paſſe vnregarded) I entend in this chapter to affoord ſome application. For in things alwayes knowne to be of themſelues eyther good or euill, there is no great cunning

to

to make a ſhew: but of things that eyther by times, by liking, by place, by allowance, or by converſation are to be deemed eyther good or bad, to bee commended or diſallowed, herein appeareth both ſkill and diſcretion.

For example, that Mariage is a thing much to be preferred, and to the increaſe of man of very meere neceſſitie, as without which there could bee in a manner no orderly eſtate or ſocietie, no man I am ſure will denie me. And to a man unwilling to enter thereinto, I might (with intent to drawe him to a liking thereof) beſides a number of neceſſarie cauſes to bee alleaged, as the decay of his houſe, the continuance of a ſolitarie looſe or bad kind of liuing, the end of his wealth and name together hauing no iſſue to ſucceede him, inferre alſo as much pertinent, the ſacred ſolemnization thereof in Paradiſe, firſt by the *eternall wiſedome* himſelfe thought meet and appoynted, then his pleaſure to enioyne the ſame to the worlds increaſe, then the care that naturally we haue of iſſue to ſucceed vs, the indignitie for a man of value not to haue reſpect thereof, the loue likewiſe and mutuall ſocietie betwixt man and wife, being of ſuch mightie efficacie, as whereunto no liking is to be compared, the ſweete pleaſures, cares and delights, interchangably paſſing betweene them, each ſo dearely affying themſelues in the others contentment, ſolace and pleaſing, the ioy of procreation, when there ſhall be a child produced, whoſe infancie tatling with a pleaſant liſping ſound, ſhall become an incredible delight to the parents hearing, with ſundrie other like enforcements and ſuggeſtions, all which might certeinly ſhewe and declare the ſame to bee as it is a matter of much worth, and ſufficiently ſet forth vnto the partie why it ought to be embraced.

Now, as the ſame is out of all doubt not onely tollerable, as I ſayd before, but by the neceſſitie thereof among all things to bee adiudged praiſe worthie: ſo in another place and time might I agayne finde as much occaſion for matter, why the ſelfe ſame mariage ſhould in all outward ſeeming bee alike diſpraiſed or diſallowed, as (not reckoning the age of a man or woman, which many times more of dotage then diſcretion purſueth the ſame) there might bee herein put forwards the

ſweetnes of libertie, the vſe whereof (nothing more) conduceth principally vnto the eſtate and life of man, who naturally coueteth vnreſtrayned and without controulement to do that him liketh, the benefite whereof enioying, hee may ride, goe, walke, reſt, eate, drinke, ſtudie, recreate, ſolace, and where ſoeuer and in what ſoeuer companie pleaſeth him beſt, vſe the conceipt thereof to his owne appetite.

Now, hauing a wife (ſuppoſe ſhe haue all the perfections you will giue her) yet is the delicacie hereof bereft a man: for being once maried, he thence forth is no more vnto himſelfe, but vnto her, for her pleaſure, to her choyce, at her liking, with her contentment, muſt he then order his humours, his houres, his geſtures, his companies, his iourneys, his recreations, and what els hee before time might freely haue vſed, his owne liking is quenched, his libertie reſtrayned, and yet the loſſe hereof a heauen to that which followeth, if by great good fortune he be not the better matched. For imagine the woman choſen, do prooue a ſcold, wayward, ſelfe-willed, malicious, frowning, or ſuſpicious, what a hell is he then driuen into, whoſe ſerpentine and more then adderlike diſpoſition ſhal be ſuch as would terrifie a thouſand diuels. If ſhe be wanton, diſſolute, lewde, or lowſe in liuing, how on the other ſide ſhall he then be turmoyled? what is it that ſhe will not preſume vpon, and dare to hazard? how infamous ſhall her life then become to his liuing? how little will ſhe eſteeme of him, in reſpect of the large accompt ſhe holdeth of many others? If ſhe bee proude, then is ſhe vnſupportable; if her wit be more then his, then is ſhe arrogant; if ſhe be fooliſh, then a mocking ſtocke; if ſhe be fayre, then a ſpectacle to gaze on; if foule, then a ſimpring poppet to wonder on; if ſhe be rich, preſumptuous; if poore, then becommeth ſhe odious. But being what ſhe may be, or touching her owne perſon the beſt ſhe can be, what intollerable charge bringeth ſhe with her, what coſt of apparell, what care of diet, what houſhold of ſeruants, what expence for attendance, what prouiſion for children, what furniture for houſe, what daily continuall and neuer ceaſing carke and toyle for her and hers: in concluſion, what one diſcommoditie may bee reckoned, that with

her

her or for her is not eyther tendred or hazarded.

Thus dw you ſee how out of one ſelfe thing both praiſe and diſpraiſe by the admittance thereof may bee gathered. A like whereunto might bee added in the vſage of *Wine*. To a crazed man of weake diſpoſition, or ſuch a one whoſe conſtitution of bodie for *Phiſicks* ſake ſhould require it, I might to perſwade him to the vſe thereof, vrge the neceſſary meane, the goodneſſe, propertie, virtue, and wholſomnes of the ſame, the operation, how it recreateth, driueth away heauines from the minde, prouoketh appetite, comforteth, and many wayes (moderatly taken) helpeth and relieueth. But now to diſſwade agayne the entermedling therewith, what might be imagined that could not be rehearſed: by manifeſting the hurt & manifold inconueniences therby enſuing, as ꝑ it cauſeth dronkennes, dulleth the wits, maketh ill digeſtion, engendreth ſuperfluities, weakneth the ſpirits, hurteth the brayne, driueth a man to forget himſelf, enforceth to commit that, which many times is filthie and often vnbeſeeming, of a reaſonable creature frameth a beaſt, diſcouereth councels, cauſeth ſlaughters, and conſequently ladeth both the body and minde with a thouſand miſchieſes, impediments and diſeaſes.

As of theſe twayne, ſo might I ſtand vpon many others the like, which for breuitie I omit, holding theſe applications ſufficient for the preſent intendment: Adding herewithall, that the exhorter, perſwader or withdrawer from any thing, ought touching things indifferent ſpecially to haue before his eyes the reputation of the partie to whom he writeth, conſidering that ſome things are leſſe méete in one perſon then in another, and that which well fitteth and agréeth with the ſtate or condition of ſome one, is altogether vnméete and diſgracing in the behauiour of another. To cõſider in like ſort this old adage, *ne quid nimis*, whereby in reproouing the vſe of any thing he may preferre the *moderation*, and inueigh agaynſt the *nimium*. Finally to reſpect, that of ſundrie indifferent occaſions, not ꝑ vſe, but the abuſe is it which ought to be reprehended. Theſe being admitted, we will come to the *Examples* of both kindes aſwell *Dehortatorie* as *Diſſwaſorie*, & ſee what therin may be tendred.

An example of an Epiſtle Dehortatorie, wherein a noble Gent. is withdrawen from infidelitie or rebellion.

Exordium. By Inſinuation. MY good G. my faythfull louing countreyman and deareſt of accompt (whilome all and either of theſe vnto me, ſo be it the frowning heauens and deſpightfull wicked fate, had not once harboured the contrarie) what ſhall I write vnto thee, or by what termes may I now ſalute thee. Erſt wonted were my letters to purſue thee careleſſe in any coſt, and familiarly and boldly to regard thee, now bluſhing at thy vncouth happe, and careſull of thy careleſſe vſage, they can not without griefe approach thee, nor once without ſorrowe intentiuely behold thee.

Aporia.

Ecphoneſis Alas my G. what furie hath led thee, what madnes hath bewitched thee, what hatefull deſtinie hath purſued thee, that being ſuch as thou werte, on whom Nature and the heauens as it ſeemed had powred all their gifts moſt plentifully, thou wouldeſt yet be led to deface ſo many parts of excellencie, with one hateſull, ignomious and ſhameſull blott, of ſo ſhameleſſe, wicked, and moſt heynous trecherie.

Erotema. Dideſt thou for this cauſe take vpon thee the profeſſion of armes, to become iniurious to thy countrey, to bereaue men of their patrymonie, to be a deſtroyer of vnitie, a paterne of infidelitie, the diſhonour of thy family, and conſequently to thy ſelfe and deareſt ſoyle, a profeſſed and open enemie? Ah

Ecphoneſis. happie in all other things but in this ſole enterprize, in the broaching whereof thou waſt put forward to be made the only vnhappie, behoueth with ſuch ingratitude to rewarde the

Aſyndeton. firſt fawtor of thy family? Was this the end of thy birth, thy Parents education, thy eſtate, thy wealth, thy poſsibilitie,

Anthypophora. to become a traytor to thy Prince, and a rebell to thy countrey? No, no, my G vilde and too ill beſeeming is the drift that hath ſo ouertaken thee, and ignorant was hee of that became thee, that firſt thereunto perſwaded thee.

When thou lyeſt armed in the fields, and (muſtering thy ranck

rancks in the day time) beholdeſt and lookeſt round about thy countrey, thinkeſt thou not then with thy ſelf, in this ſoyle was I borne, within this land lyeth my Patrymonie, here had I firſt ſuck, and ſithens haue the fruites therof nouriſhed me, and could I then become ſo ingratefull and vnkinde, as for all theſe benefites to deſtroy thee? Not ſo, nor in ſuch manner haue the virtuous in fielde beene accompted ſo worthie, not for this cauſe in ſuch actions, haue men beene ſayde to beare themſelues honourably. *Coriolanus*, thou waſt conuinced by the view of thy Citie and Mothers intreaty, and ſhall I vnhappy man for all this, perſiſt in this cruelty? Dialogiſmos. Proſopopœia.

Iuſtly and by great occaſion credit me, mighteſt thou thus complayne of ſo great an iniurie, & al this being ſo true, as nothing more true: can it be ſayd in proſecuting the ſame, thou mayeſt be freed from infamie? What I pray thee hath made men famous, and canonized their memorie, was it not their munificence & valiant demerites in and towards their countrey? For in what one thing are we more likened vnto God himſelfe, then in the worthines of our mindes, the reſolutions wherof, ought in no wiſe to be ſtayned with ſuch hateful obloquie? The Aſſe runneth through fire for the ſafegard of her iſſue, and ſhall the valiant man then become negligent to the ayde of his countrey? How far more wayghtily ſhall he be accuſed, who not onely giueth no ayde at all to his countrey, but alſo is therunto confederate and moſt cruell enemy? How careleſſe are ſuch men of their fame, and howe vnlike of all others to thoſe memorable worthies, the precious regarde whereof, vnto them hath been ſuch, as then goods, poſſeſsions, riches, kingdomes, yea life it ſelfe hath been held moſt deareſt. Perule but the auncient hiſtories of *Rome*, and looke there of *Mutius Scæuola*, the moſt inuincible *Romane*, with what confidence he went ſoly into the tent of *Porſenna* his and their countries capitall enemie, in minde onely to deſtroy him. The good *Furius Camillus*, who after many high and honourable ſeruices by him done to the common wealth of *Rome*, was by his owne Citizens vniuſtly baniſhed, how far off was he think you, from this your opinion? For Anthypophora. Finitio. Comparatio. Antitheſis. Auxeſis. Paradigma. Epitheton.

Hirmos. the *Galles* whome before he had expulsed, hauing in the time of this his banishment assciged the Citie of *Rome*, and being then very likely to haue distressed the same, insomuch as they had already forraged, burnt, and destroyed the whole countrey round about, he more sorrowfull at the likely ruine of his Citie, then grieued at his owne proper banishment (moued Parenthesis thereunto of very pietie to his natiue soyle and countrie) entred counsell with the *Ardeats*, and by his wisdome, pollicy and great manhood so perswaded those people, that in feare of their owne mishap, they were content to leuie a mightie armie vnder his conduct, wherewith he not onely put back the enemie, but therewith so mightily pursued them, as by such meanes he vtterly freed and set at libertie his deerest beloued Citie and countrey.

Transitio. What need we search abroad for such forraine examples, and why draw we not home into our owne soyle of England? What Cronicle shall euer remayne, or what English hystorie shal be euer extant, that shall not euerlastingly report, the deserued fame of that right worthy & very noble act indeede, of Sir *William Walworth* Knight, once L. Maior of London, the remembrance wherof (to his perpetual praise, and endles confusion of others, who not onely abstaine the putting in vre of such his memorable virtue, but which is worse, doo endeuour by cruel force to tender violence vnto their sacred anointed prince, and of all others most deerest countrey) shall yet flourish for euer. Ill do you conceiue or think on the worthines of that good man, who in the time of king *Richard* the second, when with a most sodaine and strange kind of rebellion Hirmos. Membrum Epizeuxis. the king was troubled, the Realme pestred, and the strongest of the Kings subiects greatly feared, euen at that time when the proud fawtor and Captaine of this rebellious and rascally multitude, durst hatefully and most vndutifully to beard the King in his owne presence and each man shunned to impugne the contrarie: This valiaunt, this good, this right noble and worthy Citizen, standing by, when the Antonomasia. wretched and presumptuous varlet, with so little reuerence approched the king, and remembring the seruices of many

worthy

worthy men, that by an honourable aduenture and hazard of their liues had to their eternall memorie, before time freed their countrey with liberty, grieuing that with ſo hie an abuſe his ſoueraygne Lord being yet as it were a childe, ſhould there in his hearing, be ſo far forth amated, he couragiouſly ſtept vnto the rebell, and taking him by the gorge, prowd varlet (quoth hee) that dareſt thus contemptuouſly demeane thy ſelfe, vnto thy King and ſtately Soueraigne; foule death betide thee, and ſhame quickly conſume thee: why aunſwered the villaine in great diſdaine, is it thou that greeueſt at that I haue ſayd? grieue replied the ſtout couragious Citizen, yea euen I, ti's I that grieue at thee, and happily ſhould thinke my ſelfe accurſt, if thou ſhouldeſt ſcape from me vnreuenged, wherewith drawing more cloſe vnto him, hee pulled him from his horſe by mayne force, and ſtabbed him to the hearte with his dagger. The deſtruction of whome, bredd ſuch confuſion vnto all the reſidue of his headſtrong armie, and fight whereof kindled ſo great a fury in the reſidue of the kings company (who for that preſent vpon ſpeciall conſiderations, was there attended on but meanly) that the whole rebellious rout were by ſuch means euer after diſcomfited vtterly, wherewith before that inſtant the whole realm had like to haue been turned topſie turuie. He and ſuch as he labored not by ambitious pride to arrogate vnto themſelues a lawleſſe extremitie, but ſtudied of meere loue & entire zeale, how and which way they might performe beſt ſeruice to their Prince and countrey. O more then ordinarie affection, and feruencie of high and ſtately worthines, in the regarde whereof, life was not ſweet vnto theſe men, whoſe liuing might not redound to become (for their deareſt ſoyle) to be honoured and famous. What then may I ſay my G. of that by thee, and thy copartners taken in hand, whither will you be driuen, what ſhall become of you, howe doo yee behaue your ſelues, who may receiue you, in whoſe inward conceipts (not the piety and regard of any of theſe) no nor ſo much as one ſpark of their loialty, could ſo deeply be impreſſed, as wherby to withdraw you fro theſe vnnatural broiles?

Hypotipoſis.
Antonomaſia.
Epizeuxis.
Antitheſis.
Ecphoneſis.
Aporia.

Auxeſis. What haue you foũd in your dear prince, what in your louing countrey, what in this citie, what to any one of all your ſelues in particularitie, that might in ſuch hateful maner incite you, and by occaſion whereof you ſhould thruſt your ſelues into ſo great an enormitie? Beleeue me, and it ſhall verily be approoued, the ſucceſſe hereof to returne vnto you none other, then the very rewards of ſuch infamie. I haue knowne thee, being farre leſſe in yeres then at this inſtant, to haue been able to rule thy ſelfe, and with plauſible moderation to be indued in all thinges, couldeſt thou then beeing a childe perfourme this in thy ſelfe, and beeing now a man art not able to indure it? There be I knowe about thee, that will perſwade that all that thou doeſt herein is virtue, that therein thou haſt great wiſedome, much fortitude, and notable moderation, that the action is haughtie, the occaſion libertie, and the end glorie. But how greatly they doo erre in ſo ſaying, let this ſentence of good *Camillus* ſtand for you and vs indifferently, whoſe notable ſpeach ſprong vp from thoſe his inuiolable virtues, ſpared not this, to affirme in preſence of all the Senate vnto the people. Let others (quoth hee) deeme it a thing euill and reproachfull at any time to bee found faultie, in not yeelding readie ſuccours and ayde to their countrey: *Camillus* for his part is and ſhall bee of that reſolute determination, that it is and ought to be reputed for euermore a thing deteſtable and vilde, and of all other the moſt hatefull and repleniſhed with all execrable miſerie. How thinketh then your gentle mind, of the action by this time? Is it (ſuppoſe you) any virtue that thereunto preferreth you? *Camillus* adiudged that it was not reproachfull, but villanous, ſo much as to be found failing in ought to his countrey, and may it then bee thought a thing honeſt to become a perſecutor of your countrey?

Conceſſio.

Proſopopœia.

Erotema.

Oriſmus. It is not *Fortitude*, but *Temeritie*, that conducteth your enterpriſes, for *Fortitude* aſpireth to farre more noble and ſtatelier purpoſes. The action, and determination, you prefer therein is not (as fondly by you is cõceaued) *Honor* but *Haughtines*, not *Libertie* but *Looſnes*, not *Virtue* but *Vicioſnes*: why then continue you in this ſort togethers, vpõ ſo wicked & diuiliſh a pur-

Proſonomaſia.

a purpoſe? Why returneſt not thou rather to thy ſelfe my G. and hauing long before ſtriued to emulate the praiſe of others by an vnſtayned gentilitie, wipe now quickly off this foule blemiſh from thee, and couering the filthines thereof by a moſt incomparable fidelitie, become once agayne like vnto thy ſelfe. At the leaſt wiſe, if the loue of thy countrey, fidelitie towards thy Prince, the example of *Virtue* her ſelfe, and ſo many her famous & renowmed followers (then which no one thing on earth ought more to allure a man) may not herewith conuince thee, let yet the execrable and immortall hate, that all good men beare to the practiſe of ſuch kinde of crueltie, the feare of euer harbouring ſhame, and erected ignomie, and neuer after hope (thy credite once conſumed) a- Epanalepſis
gayne to recouer thee, let theſe I ſay conſtrayne thee. Whileſt there is yet but one craze or ſlender flaw in the touch- Allegoria.
ſtone of thy reputation, peece it vp, and new flouriſh agayne by a greater excellencie, the ſquare of thy workmanſhip. A fewe daies are to be paſſed, in which there is yet time, fame wounded in life may once bee reſtored, if death doo preuent Sententia.
thee, thy ſhame and deſtruction is for euer ſhrowded. The Antitheſis.
next newes I heare from thee, may make thee fortunate, or me for thee alwayes vnhappie. My longing would be ſatisfied of this from which I dehort thee. If onely herein thou condiſcend vnto me, my ſelfe am thine, and to none ſo much as thy ſelfe abſolutely, I loue thee, I require thee, I pray thee & pray for thee, that thou maieſt as I wiſh, and wouldeſt as I bid, bee for, and to me. Farewell if thou doeſt well.

An example of a Diſſwaſorie Epiſtle, wherein one is diſwaded from fruitleſſe vanities, to more learned and profitable ſtudies.

I Receiued on Saturday laſt a letter from your vncle, wherein amongſt ſundrie other matters I was aduertiſed, that Narratio.
leauing your formed learned ſtudies, whereunto with great coſt and charge of your parents, you had been trayned, you haue giuen your ſelfe wholly to certaine things, the regarde whereof.

whereof albeit in their moderate vſes, I cannot diſcommend, yet in reſpect of your former intendments, I can terme them none other then meere follies, and of all others moſt fruitleſſe vanities.

It is reported with vs for certaine, that you are become an excellent good dauncer, that you are growne pretilie skilled on inſtruments, whereon you play reaſonably, that you ſpend the time limitted for more profite in the *Vniuerſitie*, in making of ſongs and moſt curious dities, that you are very fitly ſeated for wantonnes, and worthily behaued for all curious and carpet conueyances.

Conceſſio. I would for mine owne part nothing at all miſlike what herein you haue frequented, weighing indeede that as they may be in ſort intertayned, theſe qualities doo very much beſeeme a gentleman, and are in their kinde ſeemely ornaments adapted to euery youthfull reckoning: but ſtudying them as you doo by themſelues, inuring your ſelfe wholly to their delight, abandoning whatſoeuer might beſt honour and beautifie their worthines, in reſpect of the ſole propertie of themſelues and their owne peculiar goodneſſe, I ſay they are vanities, trifles, things of no moment, and (in ſuch reſpect) to bee helde in each ſound opinion of farre leſſe valewe and iudgement.

Pariſon.

Synonymia

The intendment of your going to the *Vniuerſitie* was for *Learning* ſake, to the intent to become an excellent ſcholler, not a curious dauncer, a maſter of Arte, not an artles maſter, a curious Rhetorician, not a conceited Muſition: your Vncles care, was by vilefieng his wealth vnto you, (the weight wherof by imminent perills we ſee dayly periſh before our eyes) to purchaſe for you the endowment of a farre more greater and aſſured treaſure, by knowledge to deceme trifles, to winne skill, to deſpiſe trifles, that leauing ſmall riches to inherite you, your ſelfe might gather poſſeſsions whereby to enrich you.

Proſonomaſia.

Farre miſconceiued are you in my iudgement, to relinquiſh the hoped reckoning of that you came for, to apply your ſelfe to that which fewe doo accompt of, and the wiſeſt would neuer

uer ſweate for, you ſhall therefore if you will now be ruled by me, returne your conceit to a farre more better purpoſe. You ſhall call to minde, that all ſtudies whatſoeuer, by how much the more excellent each one appeareth before the other, by ſo much the more aſſured are they in their kinde, and aboue all the reſidue, with farre greater eſtimate to bee preferred: if ſo? then muſt you graunt mee that no one iote vppon earth (then ſweete *Learning*, then precious and moſt ſacred *Skill*, Synonymia. then aboue all earthly things whatſoeuer moſt honoured and heauenly *Science*) is of ſo great and ſurpaſsing excellencie. To lay out vnto you herein, how much more glorious is her Pariſon. ſhining hue aboue all others, how ſugred her plants, how deintie her fruites, how delicate her pleaſures, how incomparable her high and ſtately reach, how ſhe participateth the skies, the element, the venerable conceite of hie and ſacred myſteries: I neede not, you knowe it, you haue felt and taſted of it. But to ſhewe how much you miſpriſe the force of Aſyndeton. her virtue, how ill conceiued, and farre wandring, you are from the due ſearch of her glorie, to make loue to her handmaides, to profeſſe liking to her ſeruaunts, to become ſole entertainer of her vaſſals: hereon reſteth the iniurie, this is it I complayne of vnto you.

And if either the ſumme and type of honeſtie placed in Congeries. the weight of the action, the neceſsitie, meetneſſe, and worthineſſe, the vtilitie and benefites ſeauen hundred fould compenſing the trauell, may (as earthly things haue often power Parentheſis to moue one, aboue things of farre higher eſtimation) induce you to her moſt deareſt and precious fruition, ſearch then the fauour of theſe your louing miſtreſſes, and (ſeemely I graunt you may finde them) but neuer ſhall they approue either, ſo wealthie or ſo beautifull. What then ſhould let you to returne Aporia. to this glorious Ladie? will you becauſe you are an earthly ſubſtance, followe the common reaſon of euery earthly creature? Erotema. *humum ſapere & alta ſpernere?* or ſaying that the appetites of the one are much pleaſanter for the time, or farre leſſe tedious then the other, weld your opinion by a peeuiſh conceit of eaſe, to become a creditor to wantonneſſe? Allegoria.

Diminutio. Theſe imaginations as they are meerely bad, ſo are they tenne times worſe in purſuite, then they are ſweete in the formoſt thought. Peeuiſh were it, ſimply for you to ſtand vpon theſe vanities, things wherein children haue delight and yong weakelings doe roue at cunningly: you muſt ſuppoſe and harpe vpon the ende that muſt ſucceede vnto your trauaile, and finding the reach thereof, purſue it with feruencie: Such actions as theſe doo onely beſeeme men, and herein alone ſhall you ſhewe your ſelfe ſuch as you may deſire to bee, and your friends doe heartily wiſh you to approoue. *Alexander* reſtleſſe in the day time gaped for worlds, but onely in the night was rocked a ſleepe by the *Muſes*, the pleaſure whereof ſurcharged his appetites, and content of which, gaue reſt to his trauels.

Allegoria.

Peroratio. Too much impertinent were it for me to hale you on with arguments, who onely goe about but by apparant ſhewes to perſwade you with warrantiſe: Neither thinke I in the ende you will approue otherwiſe, then euer I haue expected from you. Much more could I inferre, that might greatly induce you to that whereunto your owne willingneſſe muſt in the ende, of neceſsitie conduce you. Onely if in the weight hereof my perſwaſions may ſomething preuaile: I ſhall not forget in any worthie part thereof, at all times to commend you. In which repoſing my ſelfe for the preſent I end: this of &c.

Another example Diſſwaſorie, wherein the partie is by diuers reaſons, diſſwaded from entring into an action in apparance very daungerous.

Exordium. IHaue (good brother) receiued your letters, dated the eight day of this inſtant, which were with as great diligence as celeritie, conuaied to my handes, and by the fidelitie of the bearer haue vnderſtood to the vttermoſt what you willed, & both of that and your letter haue at large conſidered. It ſeemeth therein vnto mee, that whether through ignorance of your owne good, or inconſiderate raſhnes of youth, or voluntarie

Propoſitio.
Aporia.

luntarie intruſion of your ſelfe into your owne harmes, I knowe not, but the action and courſe of your whole Letter, is altogether to bee miſliked, and for the extremitie thereof to be by all reaſon vtterly condemned, as whereunto you ought not to condiſcend, much leſſe to be ſeene in publike to bee a fawtor of, and which is more, the onely man through whoſe folly and immoderate raſhneſſe, the ſame is ſolie to be accompliſhed. Auxeſis.

O good God, what blindnes is it that leadeth you? what ſenceleſſe furie that bewitcheth you? what matter of euill that purſueth you? as by the intollerable force whereof, without any fore-ſight at all, either of the goodnes or ilnes of the action, the lawles perſecution thereof, the matter of your owne reputation and credite, the danger of law wherein you ſhall be intruded, the difficultie whereby it muſt be attained, the vnhoneſt ſolicitation of your friends to ſo great a hazard, the diſcommoditie that thereon is attendant, and perill euery way that in the execution thereof cannot bee anoyded: you will notwithſtanding all this, forget your ſelfe ſo much, as in the accompliſhment of a purpoſe ſo farre different from the nature (I will not ſay of a Gentleman) but of an honeſt man, goe about to put in proofe what in the end muſt of neceſsitie returne to your owne miſchiefe. Ecphoneſis. Auxeſis. Correctio.

But you will ſay it is loue, and extreame liking that compelleth you to ſo forcible an action, as without the obtayning whereof you are no bodie, you cannot liue. Loue ſay you? Alas what loue terme you this, that is laden with ſo many diſordered motions, call you this loue? Nay rather madnes, for loue is meaſured by no extremitie, but in the honeſt and virtuous increaſe thereof, where not by a harebraine furie, but by a diſcreet and moderate aſſention, men by degrees doo climbe vnto that, the ſweete and pleaſant force whereof neuer participateth any occaſion of ſuch vnreaſonable badneſſe. Why brother, doo you loue her whom you haue ſued for, and becauſe by deſert you cannot attaine her, will you vndertake thereupon to bereaue her by force? How vnhoneſt I pray you is the purpoſe of ſo great a wrong? How vnfit to bee Occupatio. Anthypophora. Oriſmus. Erotema.

Auxesis. put forwarde in the meane sorte of men? how intollerable in a Gentleman? For if in the accompt of things vnhonest, any action whatsoeuer may appeare to bee vile, what then this I pray you may bee deemed more dishonest, more bad, or more vile?

Orismus.

Similitudo. And if it be punished extreamely by the lawe, the taking away of a mans goods agaynst his will, what may he deserue that bereaueth the person of any one, being also a Gentlewoman, such as to whome all humanitie forbiddeth to proffer wrong, and to the honourable entertainment of whom, is appropriate onely the nobilitie of a Gentleman, nay in what sort may such a one bee censured in the reputation of all honest men, that in sort so violent, goeth about to rauish her, not onely offring iniurie therein to her person, but also to her fame, reputation and offspring.

Distributio

Anthypophora. Thinke you that the intendment hereof can returne credite to your liuing? thinke you that by deliuerie of such fruits you may be reputed a Gentleman? No beleeue me, it cannot be, but according to the vnworthinesse thereof, it rather shall giue occasion to all that shall heare or vnderstand of it, to accuse, blame, mislike, and vtterly to condemne you. And what if no manner of suppose at all were left, whereby to discourage and withdrawe you from the action, imagining that the purpose thereof were in all sorts meete and honourable, and that to euery man that could win his liking, by what force soeuer, it were lawfull, without discredite or any censure at all of mislike for such a one, to compasse it, doe you thinke it a matter sleight and easie for your selfe to performe it? No no sir, you reckon too wide, you goe beyond the moone, you are too much deceiued. Knowe you not the Gentlewoman is worthely discended, that she hath parents, brethren, vncles, and friends to keepe her, to rescue her, to defend her? Why sir, is there no more to say but you will haue her? You must haue her? and by mayne force you will win her? you deale with no children I can tell you, nor weaklings as you accompt of, but men wise, valiant, well reputed, & of sound gouernmēt, who by so much the more iust and right, the occasion is of

Concessio.

Asyndeton.

their

their defence, by ſo much the ſooner will they, and are able to preuayle againſt you. I recke not that you haue courage ſufficient, that you are hardie, bolde, and aduenturous (the vſe whereof being imployed to good and laudable purpoſes, were I confeſſe much more effectuous) but herein how euer the caſe ſtandeth, I ſee nothing ſo likely as an impoſſibility, inſomuch as if you be delighted to become infamous, and in the memory of a ſhameles life to hazard your ſelfe to a ſhamefull death, then may you enter into it, once this I knowe, that her can you neuer finde ſo ſlenderly accompanied, that with ſmall force you can carie her, but within a moment alwayes there will not be wanting a number that ſhall bicker for her, from whoſe in-ſight you are altogether vnable, if her ſelfe conſented thereunto, to conuey her.

Concaſſio.

Impoſſibilitie.

Proſenomaſia.

Conceſſio.

But granting vnto your wilfull imagination, as much in all things as you can deſire, ſuppoſe you might winne her, conuey her, keepe her, and that the danger of lawe limited at all no hazard (the contrarie whereof you well knowe, beeing guerdoned with no worſe then loſſe of life) doo but yet agayn returne to your ſelfe, you muſt in the end call to minde your birth, your family, your profeſsion, your maner of liuing: your Parents who were worſhipfull, your ſtock worthily reputed of, your profeſsion Armes, your liuing a Gentleman, is it conſonant or agreeing to all or any of theſe, to commit any outrage, yea ſuch as to any were not ſo proper, as to a villaine, a wretch, a raskall, ſuch a one as neyther by nature, education, or cuſtome knoweth to doo otherwiſe. What would you exerciſe I pray you on her, if you had her? Once you confeſſe ſhe doth not loue you, then no queſtion would ſhe ten times more hate you: your anſwere I know would be either by intreatie to perſwade her, or by force to ſubdue her.

Congeries.

Indignitie.

Anthypophora.

The concluſion is friuolous, if being nowe her ſuppoſed wel-willer, you can by no meanes allure her, imagine you then by prayers to conuince her, after you haue once ſhewed your ſelfe ſo extreamely to hate her? And if force be it you pretend, it is repugnant to gentlenes, yet (bee it you neglect what therein to be conſidered) aſſure your ſelfe her malice

Confutatio

Epiſtles Diſſwaſorie

neuertheleſſe towards you will neuer be quenched. For that of our ſelues we cannot freely accept of, we neuer by compulſion can be procured to like of. With you nowe, the caſe is quite contrarie, for ſo iminent euery way are the perills thereof vnto you, as if her friends ſhould abſtayne it, yet the lawes will puniſh it, and if no lawes were at all, yet GOD would reuenge it.

Sententia.

Perill.

If therefore you will hearken to right, you ſhall be diſſwaded, from all ſuch intendments, wherein if my ſelfe ſhould haue become ſo graceleſſe, as to haue ſet in foote with you, iuſtly wee might haue both confeſſed to haue been drowned in all vnhappineſſe togethers.

Epilogus.

And nowe good brother, vſe I pray you that meanes herein, that with greateſt commendation may beſeeme you, weigh with your ſelfe, that ſuch diſtemperate motions are not to be followed, conceiue that *Virtue* whoſe ſeruant you became in your firſt creation, forbiddeth you to bee led by ſuch ſenſuall appetites, thinke that the honour of Armes which you haue profeſſed, extendeth not it ſelfe to the fraile and weake ſubduing of a womans condition, who by reaſon of her ſexe rather challengeth at your hands a defence, then any man-like inforcement: beſides, much vnworthy ſhould it be vnto your reputation by violence to diſhonor her, whoſe eſtimate and accompt by reaſon of your liking, you ought to preferre with all honour. In fine, frame your ſelfe to doo that vncompelled, which by force you ſhall bee conſtrayned to wiſh once to haue performed, ſo ſhall you euer doo that beſeemeth you, and giue me cauſe, as my deare and louing brother euermore to accompt of you. Our former loue and liking willeth me euermore to greete you, your ſiſter and mine commendeth her heartely vnto you. Fare ye well, B. this thirteenth of Nouember. &c.

Of

Of Epiſtles Conciliatorie. *Chap. 13.*

AFter theſe Epiſtles *Dehorting* and *Diſſwading*, followeth now the next title *Conciliatorie*, whoſe vſe being preferred in acquiring vnto our ſelues the acquaintance, friendſhip or familiarity of men worthy, haue often their directions aſwell from thoſe of honorable or worſhipfull name or calling, to ſuch as are their inferiours, as otherwiſe betweene equalls, or thoſe that be accompted familiars, but ſeldome or neuer is frequented to ſuch as are our betters, for then it loſeth the name of *Conciliatorie*, & becauſe of the humilitie therin to be reſpected, turneth rather to the title *Petitorie*. Touching the firſt degree of theſe Epiſtles, it is likely, that he who is much our better, either of his honour, worſhip, or gentleneſſe, will in playneſt termes alwayes deale with his inferiours, whome in ſuch ſort he deſireth to be knowen vnto, or otherwiſe, that himſelfe would willingly repute of. For the others, order therein requireth, that pithily and playnly we ſet downe the cauſe mouing vs to take knowledge of him we write vnto, and thereupon to moue his acquaintance.

This albeit without ſome aſſentation, is of ſome in their writing very ſeldome caried, for the moſt part are more or leſſe affected in ouer high termes of aduancement, yet ſhall the writer by all poſſible meanes indeuour to keepe that *Decorum* herein, that he gloze not too palpably, leaſt by ſuch means he doo incurre a notable ſuſpition of flatterie.

If in our ſelues we doo conceiue or finde ſome one or moe things, that are vnto ſuch a one pleaſing, or whereof we may coniecture the regarde to returne vnto him commodious, or to confirme towards vs a more ſpeciall liking, that ſhall we modeſtly tender, and deuiſe without arrogancie in ſome conuenient ſort to be ſignified. Theſe are the only precepts in this kind of writing to be conſidered, the effects whereof are in this ſort following by their examples deliuered.

An Epiſtle Conciliatorie, written from one of good accompt, to one that is his inferiour.

AFter my very hearty commendacions vnto you. This bearer and my ſeruant whome I greatly credit, hath ſignified vnto me many matters tending to your great commendation, the reporte whereof, I haue often ſithens heard confirmed by others. And for aſmuch as touching mine owne condition, I haue alwayes been a fauourer of Arts, and entirely accompted of the ſingularitie of any one according to his worthineſſe, I haue ſo much the more greatly deſired your acquaintance, as one whome willingly I would doo good vnto. Aſſuring you, that if at ſome conuenient time you will take paynes to ſee me, I will not onely as occaſion ſerueth be well content to employ you my ſelfe, but alſo in place of further accompt doo the beſt I may to recommend you. Meane while I would gladly be informed by the returne of this meſſenger, at what time I may expect to ſee you, according to which I will appoynt horſes, and ſend ſome to accompany you. And ſo for this preſent doo bid you heartely farewell. From my houſe of N. this twentieth of Aprill, &c.

An example Conciliatorie, from one equall to another.

THe vniuerſall report of your excellencie, each where declared, hath moued me good M. N. not onely to admire you for the ſame, but among a great many others, that regarde and eſpecially doo accompt of you, hath induced me alſo hereby to pray your acquaintance. I confeſſe ſir, ſithence I firſt heard of you, I grew euen then very deſirous to ſee and to know you, but being this other day in companie with ſir T. P. I vnderſtood how much for your ſingular virtue both of the good Knight and Lady, you were hartely commended and entirely fauoured.

This conſiderate opinion of theirs, hath in my ſpeedie determina-

termination egged me forward, and cauſed me to ſalute you by theſe Letters, the rather for that I haue ſundrie times been informed with what ioyfull and friendly conceit, you doe entertaine the familiaritie of euery Gentleman. And albeit there is little deſert in my ſelfe to acquire ſo much at your hands, yet this one requeſt vpon your fauour will I preſume to make vnto you, that not onely I may be entertayned with you as on whome you may pleaſe to like of, but ſuch, and in that degree as of whom you will ſo greatly reckon as to ſtand aſſured of. Little (God knoweth) reſteth in mee to pleaſure you, (the worthineſſe whereof (pleaſed his goodneſſe) were ſo well anſwerable to your virtue) as effectually you might haue power in whatſoeuer to commaund it. This one thing can I deliuer of my ſelfe, that ſince I had firſt capacitie to diſcerne of mens conditions, I haue alwayes ſtudied to honour the virtuous, and euermore with reuerence to entertayne their actions. A fauourer I haue ſtill been of the learned, and a diligent regarder of their greateſt excellencies, ſuch as in minde more then wealth would wiſh to bee reputed happie, and to my vttermoſt power gladly accompliſh what might bee deemed moſt worthie. Such a one if you vouchſafe to like of, I wholly yeelde my ſelfe vnto you, expecting nothing more then at your conuenient leiſure I might finde occaſion to ſee you. Whereunto referring the reſidue of all my chiefe deſires, I doo for the preſent ceaſe to detayne you. London this fourth of Iune, &c.

TO theſe Epiſtles might be added two ſeuerall anſwers: in both of which there is required a ſpeciall and well demeaned modeſtie, in the one of humilitie to be accoꝛding to his better, in the other of courteſie to gratifie his equall, each of them conteyning, a ſubmiſſiue execution of that, in eyther of their faculties and pꝛofeſſions ſimply to be attributed, the diuerſities of both of them not impertinent to theſe our inſtructions, I haue in ſoꝛte following put downe to be red.

An Epiſtle Reſponſorie anſwering to the firſt of theſe Letters.

IT may pleaſe your worſhip, I haue receiued your courteous letters, and by the ſame, as alſo by the meſſenger haue fully conceiued of your fauour & louing intendment towards me, for all which I can but render to the ſame my moſt humble and duetifull thankes. Touching my ſelfe, I very gladly wiſh that there were any thing in mee, whereof you might take pleaſure, or my ſelfe be the better enabled wherein to do you ſeruice: Such as it is I humbly render vnto your beſt commaund, and doo pray that in as good ſort as willingly I doe tender it, you may pleaſe to accept and accompt of it. Your man can witneſſe, that as yet I haue ſome earneſt occaſions for a while to deteine me, who otherwiſe would foorthwith be well contented to waite vpon you. And were I not thereunto eſpecially enioyned aſwell by the countenance and credite of him, to whoſe liking I haue nowe beſtowed my ſelfe, the importunitie of your ſeruant might happilie haue led me with him preſently downe into the Countrey. It may therefore pleaſe you (Sir) to pardon me, one moneth ſhall bee the fartheſt, the terme of which being expired, I thence forwarde doo remayne to the commaund of none ſo much as your worſhip, to whoſe good acceptance I eftſoones doo recommende my ſelfe in all reuerent duetie. London this of &c.

A Letter Reſponſorie anſwering to the latter Epiſtle.

SIr, I haue vnderſtood by your gentle and friendly letters, not onely how much I reſt beholding to your good opinion, but alſo to the curteous and gentle Knight and my eſpeciall good Ladie, to each of whom aboue all others I haue founde my ſelfe indebted moſt deepely. Many wayes might I aduertiſe you how much I haue in conceite to thanke both

both them and you, which that my desires may appeare aunswerable to your wishes I doe leaue, till personally in as present hast as conueniently may bee, I may finde oportunitie to see you. I am not altogether ignorant of the good parts which by some (vnto your selfe well knowne) hath beene aduertised heeretofore vnto mee of you, and for which I doo most willingly embrace you, & heartily wish of al others to see you. Assuring you that you haue but preuēted me in this one curtesie, which before my going out of towne, I was vehemently perswaded to haue tendered vnto you, wherin neuertheless I rest satisfied in that by one so well accomplished as your self, I haue herein been so farre foorth conuinced. My businesse here with my L. resteth I hope vppon a present dispatch, and therefore doo I reckon (by Gods grace) within these very fewe dayes to visite you. Meane while, confessing how much I stand charged vnto your selfe for this sole curtesie, I do pray that vnto the worshipfull Knight, and also to his good La. you will report my humble duetie. As you wished and required, I doo hereby salute you, and so promise in such matters alwaies to accompt of you, viz. yours &c.

Of Epistles Reconciliatorie. *Chap. 14.*

NOw after these *Responsorie* letters, each aunswering in ample sorte the others tendered curtesie, I thinke it mēt to come to the next in order hereunto which is *Reconciliatorie*. The matter hereof importeth a reconciliation to those from whom we acknowledge in some sorte or other to haue been disseuered, contrary to the bond of friendship or duetie that therein might happely haue bēn required, whether by our owne default, or by whose or what defect, as by the circumstance of the action may therein be required. In ꝑ framing of this Epistle we shal record with our selues, in what league, amitie, or duetie, we before tyme stood charged or bound to him to whō we studie to be reconciled, thervpon shall wee according to the district obseruation at that in-

Epiſtles Reconciliatorie.

ſtant held of the ſame, ſtudie eyther to qualifie, annichilate, or vtterly to extinguiſh the cauſe of falling of, the diſſeuerance, or breach. Then ſhall wee deſire for the conſiderations thereunto inducing vs, to bee retayned agayne in his wonted fauour or friendly acceptance. Theſe as in the example following may in like order be ſuted.

An example Reconciliatorie from one friend to another.

Exordium. THe regard of antient amitie and long continued acquaintance, wherein ſo firmely and many yeares wee haue been knit togethers, will not permit (my good D) that wee for one ſlender grudge, (rather by the malice and deſpite of others
Parentheſis enuying our old friendſhip, thē by any occaſion of our ſelues, in ill time ſuggeſted betweene vs) ſhould in this ſorte be diſſeuered. True it is, that before this time the like breach, or any one thing nere vnto the ſame could neuer deuide vs, but (what
Aporia. miſchiefe ſhall I now terme it or imagine) to be the occaſion, that in ſo vnlooked time, and vpon ſo vnexpected a chaunce, ſhould in this hateſull and vilde ſorte, giue meane to vntye vs, betweene whom ſo great a league of loue, ſo long confir-
Pariſon. med and approoued liking, ſo many proteſtations and obteſtations, hath long ſince paſſed, as by the force thereof might haue enioyned vs neuer to haue fallen to this variance. But
Erotema. what cannot enuie doo? what is it that cruell deteſtable and inueterate malice cannot performe? Credite mee, my D. for my part I am ſorie that euer folly ſo much maiſtered vs, as to hearken in any ſorte to the ſtirrers vp of ſuch and ſo cruell bitternes. And as my ſelfe was the firſt that by admittance and allowance thereof, gaue the formoſt onſet, by meanes of which grewe this diſcontenting and vnkinde department betweene vs: ſo will I not bee with the laſt that ſhall indeuour within our ſelues a nouell and more aſſured reconcilement, to the intent the fruites of our vnfayned liking approouing by ſuch meanes the more forcible, may render vnto all the worlde a ſufficient teſtimonie, how hard and difficult a thing it is to part thoſe, whom (but onely death it ſelfe)

no

no one thing hereafter ſhall euer be able to driue in funder. Be onely contented my D. once agayne, to reſtabliſh that which being a little vntwiſted can neuer wholly bee broken, Thy knowen good will, and heartie zeale vnto me, aſſureth me not to diſtruſt the ſame at thy handes, which thou ſhalt euer finde to be graffed within me. This euening by Gods grace I meane at our lodging to ſee thee, whether, and to thy ſelfe I do moſt heartily commend me, this &c. Epilogus.

THis *Reconciliatorie* being different from that other *Conciliatorie* Epiſtle, by reaſon of the argument thereof tending to renue that, which formerly might by the other before be intreated for, carrieth the effects thereof as well as it doth betweene equalls: ſo from an inferiour perſon to one who in reputation is ſomewhat more then his better. Upon preſumption of whoſe fauour, or by negligence of his owne dealing, hauing thrown himſelf into ſome diſgrace with ſuch a party, he may by meanes herein offered, reconcile himſelfe in any ſorte he liſt of humilitie. To the furtherance whereof this example following may be conſidered.

An Epiſtle Reconciliatorie, from an inferiour perſon, to one that is his better.

PLeaſeth my honourable good L. It was giuen me to vnderſtand about two dayes paſſed by M. R. that your L. ſhuld very hardly conceiue of me, in that vpon ſome vrgent occaſion I delayed to yeeld that teſtimonie vnto his cauſe, which in equitie and reaſon I ought to doo: and the rather for that by your earneſt entreatie and requeſt I was eſtſoones thereunto required. The griefe was not ſmall I ſuſteyned thereby, in that hauing receiued ſo many and ſundrie benefites, by your honourable fauour accompliſhed towards me, whereby diuers wayes I remayne in duetie and honeſty charged during my life vnto the ſame, that by one bad ſuppoſall, vntimely ſuggeſted vnto your L. hearing, I ſhould ſtand on ſo great a hazard, as the aduenture or loſſe of your opinion, the recouerie Narratio. Propoſitio.

rie whereof (as I coniectured) should resolutely seeme, for that onely cause to be opposed against me. Your L. doth I hope remember, that in my last speeches had with you about the same matter (albeit before that time I stoode on some termes, doubting the malicious dealings of the aduerse partie otherwise against me, in reuengement of my plaine and honest testimonie therein) yet at the last was it concluded that I should gather together all the notes ministering furtherance to the cause, and thereupon deliuer my true and certaine remembrance on record, touching and concerning the same. What care I haue sithens vsed in the matter, and vpon intelligence had with M.R. how vehemently then in satisfaction of what might any wayes content your L. and bee furthering
Permissio. to his right. I still prosecuted the vttermost effects thereof, I had rather himselfe should deliuer then I to become a reporter. Insomuch as I well know (howe euer any others haue misse-informed your L. against me, himselfe as a Gentleman, will yet vpon his worde assure the truth and certaintie. I did
Dicæologia I must confesse at the first vse some delayes in immediate dispatch of the thing, but how and in what manner and to what ende and purpose, let him also relate. Your L. I hope will therefore doo me that right as not to bee euill perswaded towardes me, in a cause wherein I haue vpon your honourable assurance and command entred so farre forth into, as thereby I stand assured to haue purchased vnto my self matter enough of hatred, and by those whome (hauing refused by my silence to entertaine as my assured friends) I haue by such meanes
Antithesis. enabled sufficiently to become my heauy and most bitter enemies. The hatred of whom cannot vnto me any wayes become so iniurious as the ill conceipt of your L. should redound to be of all others most greeuous. For mine owne parte (so much doo I stand on the reuerend regarde and accompt I beare vnto your L. as were it not I rest perswaded that vpon the equal deliuerance conceiued of my willing mind vnto your seruice, you would againe bee reconciled in fauourable and good opinion towards me. I should so farre forth be discontented, in my selfe, as neuer could I be at attonement with mine acti-

ons,

Places Petitorie.

ons, wherein by the leaſt ſparke of negligence whatſoeuer, I might think to haue ouerſlipped any thing that ſhould become diſpleaſing, or otherwiſe offenſiue vnto your honour. Your L. wonted fauour and bountie giueth me great expectation of the contrarie, and mine innocencie and true reporte of maiſter R doth alſo in ſome ſort aſſure me. Whereupon remayning as he that alwayes thinketh his life no better ſpent, then for and in your L. vtmoſt ſeruice to be continued, I humbly ſurceaſe this day of &c. *Peroratio.*

Of Epiſtles Petitorie. *Cap. 15.*

THE manner of theſe Epiſtles might in an other purpoſe then herein expreſſed, be alſo applyed, as being *Reconciliatorie*, in the behalfe of ſome other to be written, as occaſion may be offered, but foraſmuch as they in that ſorte being handled doo, for the moſt parte, fall into the *Swaſorie*, *Diſſwaſorie*, *Defenſorie*, or *Excuſatorie* kinde, I deeme it beſides neceſſitie, to write any further examples therof, for that when any ſuch ſhall be brought in queſtion, the ſubſtance and conueiance of the ſtate and cauſe, may readily to the ſame be drawne out of the places ſorted vnto each of thoſe kindes, as in the diſcourſe before, is at large remembred. In manifeſtation whereof, let it be conſidered, that if by an Epiſtle of this title I ſhould endeuour to reconcile a man to his wife, or a woman to her huſband, a ſeruant to his maiſter, or a maſter to his ſeruant, the father to the Childe, the friend to a friend, the neighbour to neighbour, or kinſman to kindred: Needes muſt I for the compaſſing thereof ſhew ſome reaſons how and which way to induce theſe, and therefro muſt I of neceſſitie runne into diuers perſwaſions, defences or excuſes, in the qualitie wherof (by whatſoeuer action I go about to trãſpoſe thẽ) the effects yet muſt needes be concluded. Sufficeth therefore that for theſe Epiſtles I haue deliuered ſufficiently, and herewith will we wade vnto the next, which in order hereunto are

Petitorie.

Petitorie. And in asmuch as these Epistles are so named, for the earnest *Petition* or request in euery of them conteined, and that the varietie of things are such to be demanded, and mens conditions so diuers, at whose hands or from whome the same are to be receiued, required or obtayned, it falleth out by consequence that according thereunto, the manner of the Epistle must needes also be diuers and variable. For some thinges there are which fauourably and with great indifferencie, are oftentimes to be required, and bestowed, as councell, aide, patronage, good speeches, naturall care and regard, and such other like. Some also and such semblable persons, as for which, or to whome, to aske or sue, a certaine kinde of shame, is in a manner tied, *viz*. in crauing, borrowing, importuning, charging, or to vehement troubling. The stile and order and deliuerie appertaining to either of these is greatly different. Touching the generalitie of both, to either of them it is requisite that in the *Exordium*, an indeuour be vsed wherby to adhibite vnto vs the good will, fauour, or good liking of him to whome we write. Next, that therein we proceede according to our acquaintance with the partie, his estate, credit or supporte whereby to pleasure vs. Thirdly, that the cause we take vpon vs to preferre, be iust, lawfull, and honest. Fourthly, that it be in his abilitie, or power, counsel, ayd or protection, to preferre or relieue vs. Fiftly, the order or meanes wherby the same may be wrought and accomplished. Sixtly, our gratitude and *remuneration*, worthily tied to the thankfull acknowledgement or requital of the same. In the first sorte of these, the cause standing fauourable or indifferent, we may the more bolder endeuour to produce or lay forth the aptnes or beseeming thereof. In the second, greater modestie, and a more shamefast deliuerance is to be reteined, the preferring wherof would best be by *Insinuation*, the better by couert meanes to wade into the depth of our *Petition*. In this place a more then ordinarie bashfulnes would be admitted, which giueth no small furtherance to euery demaund, as audatious, and wanscot impudencie on the other side returneth the greatest impediment in any thing to be obtayned. For no man willingly

would

would do benefite to such a one, which in manner goeth about as of duetie and not of courtesie to exact the same. & rather as a commander then crauer, would impudently thrust himselfe to the obtayning thereof. And because the whole course hereof obserued by way of euery *Petition*, is by inference of many circumstãces to be altogether determined, the order as I haue related vnto you before, must be conueied by places *Swaſorie*, resting very often in confirmation of the honestie, goodnes, lawfulnes, and needfulnes of our petition. And if the *Exordium* be happily framed of his person to whome we direct our letters, it shal not be amisse that therin briefly we do capitulate some part of his virtues, courtesies, humanitie, bountie, readines to comfort, pleasure, or doo relief vnto any, whereby we may priuately draw his fauour & good acceptance vnto vs: besides, if behaue made vs before time beholding vnto him, wee shal gladly acknowledg the same, and declare that being already indebted, we studie more thereby to poake our selues vnto him. If of our owne persons, then shal we lay open, with what great expectation and regard we do in our conceipts entertain the deserts and worthines of such a one, modestly preferring what in fauour of him, & common and equall loue, hath passed betwẽ vs. If of the interchangable loue, liking, and courtesie whilome resting between our predecessors or ancestors, thẽ the weight and force thereof we shal put forwards accordingly. If of the person of our aduersary against whome we demand any assistance, fauour, protection, or remedie, we may inferre (if any such be) the common mislike of both of vs towards him, and how ill he hath deserued at eithers hands, and thereupon require ayde against him. If of the thing or matter it selfe, the same be to be carried, we shall shew the value, godlines, goodnes, or common benefit of the same, that the matter is vnto him easie, to vs of great importance, and if without arrogancie it may be done, we may enforce some occasions of benefit or other contentment thenceforth to happen vnto him. And if any discommoditie doo happily seeme to appeare in laying open the same (the likelyhood whereof may either alienate his minde, or withdraw his assistance or other liking from vs) that shall

we either ſtudy to extinguiſh or otherwiſe, as much as we may to qualifie or auoyde: By ſuch kinde of meanes, behoueth we prepare our ſelues to the deliuerie of our petition, which being in as apt and playne termes as may be layd open, we ſhall by ſuch inforcements (as in mouing affections hereunto, may be deemed pertinent) with greater facilitie procure the ſame to be effected.

An example of an Epiſtle Petitorie in a cauſe indifferent.

Exordium. THe ſtudie and great deſire wherewith (Sir) I ſee you bent continually to the vniuerſall ayde and benefite of all men, and for which to your great prayſe you haue generally ſo well deſerued, and deſeruedly are euery where reputed, hath mooued me in the behalfe of this poore man to become a petitioner vnto you. About two moneths ſince, hee had dea-
Narratio. lings with a neighbour of yours, touching a farme which hee was for tearme of yeares to take at his handes, and notwithſtanding a promiſe and graunt thereof to this bearer made (in conſideration whereof, hee payed him then in hand a good parte of his money) the iniurious cormorant
Metaphora. glutting himſelfe with extorting from the pouertie of this and many others, hath ſithence that, not onely paſſed a demiſe as his act and deede in writing to another, but goeth about to defraud the poore ſoule of his monie, the ſumme whereof is the whole patrimonie, riches, and ſtocke of himſelfe, his poore wife and familie. And forſomuch as without the countenance of ſome one fauouring the poore mans right, hee is like to be ouerborne with the weight of the other, and ſo conſequently to be vndone. I haue thought good to make thus bolde to requeſt your lawfull fauour in his furtherance, that by your authoritie and meanes, ſome honeſt ſatisfaction and ende may to his behoofe bee performed. You ſhall doo therein an acte moſt honeſt and lawdable, dealing for ſuch a one, for the procuring of whoſe right, his heartie prayers for your ſafetie ſhal witneſſe well the com-

forte

forte you ſhall doo him therein. I am perſwaded your ſpeach and ayde may herein preuayle very much, as a thing which with great facilitie you may cauſe to be diſpatched. And for my ſelfe, as I ſhall at no time reſt vnmindefull of my requeſt tendred vnto you herein, ſo ſhall I not fayle in what I may to the vtmoſt of my power to ſatisfie you, by whatſoeuer poſſible requitall. And euen ſo with my heartie commendations, I doo bid you farewell: R. this twelfth of Aprill, &c. Epilogus.

An example Petitorie in the Nature of Reconciliatorie, from a ſonne to his diſpleaſed Father.

IF floods of teares ſealed with hard and bitter ſighes, if continuall ſorrow and neuer ceaſing care, if conſuming griefs not of a diſeaſed bodie, but of a peſtered mind, might haue rendred ſufficient and aſſured teſtimonie, whereby to perſwade your laden eares ſurcharged by this time with the weyght of my inceſſant and continuall cries: the intollerable woes wherein I liued, ſecluded from the right and name of a ſonne, and barred quite from the ſweete and gentle terme of a louing and kinde father, had ere this time giuen meane of recouerie to my daunted and diſmayed ſpirites, and kindled in me ſome wan hope, one day to haue found an houre ſo happie, wherin by a right conceipt conceiued of my vnkindly pleaſures, or conuinced by the importunitie of thoſe who haue pittied my euills, your naturall care might in ſome ſort or other haue been renued, to the redreſſe of all my forewearied and heauie groaning miſchiefes. But infortunate as I am, that for all the humble ſuite ſo many times preſented in theſe and ſuch like blubbered lines, ſo hardened is the minde of him I write vnto, that whilome hauing been a deare and louing Parent, I may not herein dare to tender, or ſo much as once put forward vnto him the appellation of a gratious and pitefull father. If it haue ſo pleaſed vnto your grauitie, in ſuch ſeuere manner ſtill to deale with me, and that the hate- *Exordium.* *Ecphoneſis.*

Epiſtles Petitorie.

full ſhew of my ill deſerts, is yet become of ſo loathed and deteſtable recordation, in this very ſeaſon vnto you: then (as before time I eſtſoones haue done) I doo confeſſe my letters vntimely alſo at this inſtant to haue approched vnto you: but if the long detayned grace, by whoſe heauy want (your ſonne might I ſay?) nay the forlorne and deſpiſed iſſue of your aged years (for ſo I am now forced to ſay) is perforce driuen almoſt into a deſperat conceipt and miſlike of his liuing, may by the leaſt ſpark of expectation, be annexed to the moſt vehement effects, of his proſtrate and meekeſt ſubmiſsion, then groueling vpon the loweſt ground, and humbling my higheſt imaginations to the deepeſt bottome, wherein your implacable diſpleaſures haue hitherto beene couered, as meekely and with as penitent ſpeeches, as any grieued and paſsionate minde can vtter. I do beſeech you ſir, that at the laſt, you will receiue (not into your accuſtomed fauour) but to your common and ordinarie liking, the moſt diſgraced of all your Children, and pardoning the diſobedience wherin hee dared once ſo far forth to prouoke againſt him, the wayght of your knowen anger, vouchſafe hee may now agayne be of your famelie, though not partaking with your Children.

Correctio.

Antitheſis.

Petitio.

This ſole benefite and laſt requeſt if my burthened ſoule may obtayne at your handes, happilie I may then liue, as comforted by the hope of that whereunto a buzie and carefull endeuour may once peraduenture enable me, otherwiſe, dying in the ouerflowing of my deſperate and continued griefs. I pray at GODS handes I may obtayne that by mercie, which cruell deſtinie in my life time could neuer winne vnto mee, by all poſsible intreatie. My ſubmiſsiue duetie anſwereable to the regarded place of your futherly auctoritie, compelleth mee to attend with all humbleneſſe the reſolution of your clemencie. In the hope whereof, reſting my decayed and ouer wearied imaginations, I liue till the receipt of your knowen liking doo aſſertaine, in what ſorte may pleaſe you to repute me.

Epilogus.

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The ſtile of this Epiſtle is vehement, becauſe the paſſions of him from whence it came were vehement, and is deduced as you ſee from the nature of *Reconciliatorie*, which aſwell for the ſubmiſſiue and loweſt termes it beareth, as alſo for the vrgent petition therein contayned, I haue rather choſen to place among the *Petitorie*. The part of *Honeſt* herein deliuered, is paſſed in words meeke and of great obedience, wherein he ſtudieth by all poſſibilitie to mitigate towards himſelfe, the too much ſeueritie of his father. The *Exordium* is carried by *Inſinuation*, expreſſing the vehement affects and ſurcharged conceites of a minde more than ordinarily greeued. The *Poſſibilitie* reſteth in the father, which commonly by nature is with ſome more facilitie then eſtraunged difficultie, entreated towards his ſonne. The meane to compaſſe it, is his fatherly inſtinct, which by charged authoritie affecteth nothing ſo much as obedience of his Children. Thus are the places required herein, in ſort as you ſee performed. And for becauſe within any one title, there is no one thing affording matter more plentifull, or with vſe more common frequented, then this *Petitorie* kinde, (inſomuch as whatſoeuer contayneth any ſpeciall or ſole requeſt in the ſubſtance thereof to bee accompliſhed, is hereunder concluded) I will ſort you downe ſo many examples of all ſorts, as that there ſhall not faile herein wherewith ſufficiently to inſtruct whatſoeuer in the like occaſion is or ought to be required.

An Epiſtle Petitorie, wherein is craued trauaile and councell to be aſſiſtant vpon vrgent occaſion.

AS one greatly emboldened by the forwardnes of your wonted curteſie and liking, euer bent towards me. I haue dared (Sir) once agayne vpon preſumption of the like, hereby to entreate you, wherein you may ſee in what degree of affection I do entertayne you, in that not contented, I haue already ſo many and ſo oftentimes vſed you. I doe by ſuch meanes induce our ſolie to make my ſelfe wholly and to none other ſo Exordium.

much as beholding vnto you. My man hath returned me from London, how by more then common celeritie I haue in my ſuite been preuented by my aduerſarie, whereby it is like, my cauſe ſtanding vppon ſo great a hazard, it will goe very hard with me. Now if your wonted councel, and friendly aſsiſtance be not ſpeedily ayding, both the hope of benefite, charge, and expence thereof will be loſt vtterly. In regard whereof, theſe may be in as earneſt maner as is poſsible to entreate you, that vpon the attendance of my man, I may (as wontedly) vſe you. Your councell ioyned with a little trauaile may greatly profite me, and now more then at any time els exceedingly pleaſure me. Wherein if it may pleaſe you to yoke me farther vnto you by the waight of your curteſie: I ſhall not onely endeuour by all poſsibilitie to requite it, but alſo your ſelfe ſhall not faile at any time to finde ſuch a one of mee, as of whoſe trauaile, induſtrie, or what other abilitie to pleaſure you, you may accompt of aſſuredly. I haue by certayne other Letters moued my L. to haue fauourable conſideration touching me, which as I am informed, his L. hath receaued. What els to be performed herein, my man ſhal make knowne vnto you. And thus doubting as little of your friendſhip herein, as of mine owne thankfull diſpoſition, preſt alwayes to the vttermoſt to gratifie you. I do hartely bid you farewell D. this of, &c.

Petitio.

Another of the ſame.

Exordium of the Petition it ſelfe.

SIr, I am ſo bolde in my great neceſſitie, vnder aſſurance of your forwardneſſe to doo me good, to entreate your eſpeciall ayde and furtherance in two things, the one whereof this bearer ſhall inſtruct you in, the other your ſelfe can beſt tell, for that I made you at my laſt ſpeach acquainted with the ſame. Both of which conſiſting in your labour and deuiſe, I am of opinion that none then your ſelfe can fit the occaſion better. And truely ſuch is the force of impriſonment, as contrary to that you haue wontedly knowne in mee, my vnderſtanding is quite decayed, and forworne with my libertie, and where the ſpirites are ſo diſtuned, it muſt needes followe, the memorie

memorie can ſound nothing but diſcords.

In fine, ſir it is in you to doo me good, and to make me by this onely action for euer beholding vnto you, wherein if I may ſo farre foorth preſume of your fidelitie, aſſure your ſelfe, that if euer God giue me libertie, A. C. to none ſo much as to you ſhall be yoked in curteſie. Good M. D. the matter hereof requireth ſome haſt, whereunto I moſt hartely entreat you. Fare ye well this of, &c.

A Letter Reſponſorie to the ſame.

GOod M. C. needles were it you ſhould entreate mee to that, whereunto you haue found me alwaies moſt willing, and ſuch whome with ſmall perſwaſions you may induce to a farre greater matter, then what in your laſt requeſt you haue ſo earneſtly deſired. The meſſenger I haue appoynted to morrow morning to returne agayne to my lodging, at which time I will not faile to finiſh, what in the beſt ſort I can conceaue to be vnto your occaſions moſt furthering. Hard will it be for mee to accompliſh that, wherein your ſelfe may bee found ſo vnperfect, for that the dulleſt conceipt forged from the moſt diſtempered of your imaginations, cannot but ſoūd farre better tunes, thē the ripeſt of my inuention is any waies able to vtter. Neuertheleſſe, ſuch as it is, or ſo much as (by diſlike of your owne) you finde meane to accompt of, that will I prepare to your view, and put forward to your good ſpeed, thinking it better by deliuerie of a groſſe deuiſe to ſatisfie the demaund of a friend, then by concealing the ſimplicitie thereof to be cenſured by diſcurteſie. In concluſion, it is (ſir) lawfull for you to vſe me to the vttermoſt, and fitteſt to our confirmed league of amitie, that (in whatſoeuer) you ſhould employ me, wherin I deſire you conceaue no more, then ſuch as I intende to become, and you ſhall aſſuredly finde me viz. yours, &c.

HEre muſt I note vnto you the laſt of theſe Epiſtles *Petitorie*, in which is neither *Exordium* nor *Narration*, but for-

moſt

moſt of all the petition, and afterwards the parts following, the like whereof you may perchance finde hereafter. For that where practize and ſkill hath ſufficiently enabled a man to write well, there is no neceſſitie that ſuch ſhould bee tyed to rule, who being of ſufficient knowledge and capacitie, are able to diſcerne what is meeteſt, and accordingly to direct the ſquare of their own doings, ſometimes one way, ſometimes another, as in the intendment thereof, may to the preſent occaſion ſeeme conuenient and readieſt. And as in this one Letter, ſo may the learner light vpon many others, being different alſo from the obſeruation herein deliuered, and ſometimes abruptly entring into the matter without any limitation at all, one other example whereof ſhall be next hereunto deliuered, the firſt beginning of which, declareth the meane of accompliſhment of the requeſt, before the petition declared, whereinto by imitation the vnſkilfull may not raſhly enter, without good aduiſement what in the performance thereof may be chiefly conſidered. The methode of which notwithſtanding, is in this ſort purſued.

An example Petitorie, concluding a brieſe requeſt and curteous remembrance of a thing before time promiſed.

NOw is the time (wherin if your pleaſure be) you may performe what erſt you haue promiſed. I therfore deſire you as hartily as I may, that your intent being to doo me good, you will now execute the ſame. And albeit I doubt not of your willingnes herein, whoſe curteſie hath not been ſtrange towards me: yet rather inforced by mine owne neceſsitie, and continuall remembrance of my vnprouided eſtate, I prepare theſe lines, ſolicitors of your expected promiſe, which bearing in their front a token of oportunitie, would pray you not to let ſlip occaſion, but with aſmuch ſpeede as willingnes to accompliſh the ſame. Remembring how many wayes I am beholding vnto you, I remayne in accompt of your curteſies, rather ſtudious to thinke on them, then any wayes able to requite them. &c.

Another example of the like effect.

EVen as a bold begger, the more he is relieued, the more he ſtill preſſeth forwarde vppon the bountie of thoſe, whome ſuppoſeth to fauour him: ſo fareth it with me, who hauing eſtſoones enioyed your trauaile to my no ſmall benefite, am neuerthelesſe ſo ſhameleſſe as ſtill to importune you in the ſame. I haue good Sir, I confeſſe, by your good meanes receaued ſundrie fauours at the handes of my Lord, which I cannot, nor euer ſhall be able to requite vnto you, the matter of my ſuite notwithſtanding hetherto dependiug before his honour, I neither can or may ſo farre foorth withdraw my ſelfe, but I muſt needes now and then ſolicite you, as the Gentleman by whoſe only curteſie and perſeuerance in wonted care & good affection towards me I do liue, & ſo liuing, continue my dayes and yeares with ſuch aſſured reſpect, as he that hath ſworne and vowed in himſelfe neuer to forget you. It doth ſir ſo much ſtande me vppon the procuring of his L. letter in my behalfe, for the indifferent triall and hearing of my cauſe, as without (in ſpeciall and earneſt ſpeaches the ſame bee directed for me to the Iuſtices and Commiſsioners) I am in great diſpayre how the caſe will goe with me. It is you therefore that muſt helpe mee heerein, and by your onely meanes I muſt bee warranted in this action, the intendment whereof furthering ſo much vnto right and cauſe of equitie as it doth, I hope his L. vppon your motion will the eaſelier condiſcend vnto. This is it that I require at your hands, and to the ſpeedie diſpatch whereof I may not ceaſe to importune you. Whereon concluding for the preſent, I doo hartely bid you farewell, &c.

Exordium. Similitudo. Propoſitio. Peroratio.

Places Commendatorie.

Of Epistles Commendatorie. *Cap. 16.*

MUch more might be handled in this kind, the method whereof is one of the most ordinarie of any sortes of Letters that are indited, for that the greatest number of directions are cõmonly concluded in this matter, the requests whereof doo eyther specially concerne the writer, or are otherwise to be respected in the behalf of some other. The occasion of which hath carried herein the plentie of so many examples, that by manifesting the diuersities of their orders and vses, the learner might not want wherein to bee directed, and choyce of varietie wherewith to bee delighted. Now, besides these hereby already deliuered, there are Letters also might bee suted vnder this forme, which from Noble men or others, are many times written in fauour of sundrie persons, contayning requests in their behalfes to be performed, which notwithstanding the difference of estates, in that the same doo for the most part passe vnto their inferious, yet semeth the nature thereof to be *Petitorie*, but in a different order of these to be altogether pursued. Insomuch as neither agreeth it, to vse like circumstances of humilitie and entreatie, nor of pleasures or curtesie, as in the other are required: but rather a necessarie supposall and assurance of theyr demaunds to be harkened vnto, in respect that of theyr honours, reputations, or credites, it is intended they will require nothing, but what with reasonable tolleration may be liked of. But the vse of such kinde of directions in choyce of both, I rather hold pertinent vnto the title *Commendatorie*, for that whatsoeuer is therein written, in fauour eyther of the person or of the cause, may in respect of the honour or reputation from whom they come, be better deemed in sort of a curteous demaund, to recommend the regarde of the partie or thing spoken of, then by the submissiue title of a matter craued, or by any order of humilitie otherwise to be sued for: for these causes I haue thought meet therefore to adioyne immediatly hereunto, the same Epistles *Commendatorie*, being

Epistles cõmendatorie

so

ſo nearely combined with thoſe of *Petitorie* as they are. To theſe Epiſtles belongeth diligent animaduerſion, that (for as much as in them the parts both *Demonſtratiue* and *Deliberatiue* are vſed, as well in deſcribing as perſwading what in the perſon or action is eyther to be liked or commended) we continue not ouer much vpon eyther of the twayne, eſpecially writing to ſuch a one, who being ſo farre before vs, our ſelues may alſo ſeeme in ſome ſort to depend vppon, but with ſuch breuitie to carrie the force thereof, as it may throughly appeare the waight of our ſpeaches, rather to ſtand as a teſtimonie of that wee knowe or conceiue, then a diſputation of a matter or thing like to be. The places appertayning vnto the kinds hereof, are altogether as in the *Petitorie* are already declared, chiefly when the ſame, intendeth to a cauſe by writing preferred to be fauoured. But if the Epiſtle doo concerne the perſon of any one to be reſpected, we muſt beware that in ꝑ credible deliuerie of whatſoeuer occaſion tending to his praiſe or matter of preferment, we doo the ſame eyther by warrant of our owne knowledge, or by ſuch certaine report of others, whoſe aſſured opinion cannot be miſled in concluding the action. And otherwiſe, if neither of theſe doo in trueth fall out to bee certified, then ſhall wee ſhewe what information we haue beſides our owne conceipt, or peraduenture no other aſſurance at al but our owne ſimple liking. Petitions alſo are frequented in requiring fauour to theſe cauſes, wherein ſtandeth in hieſt regard the ſtate, countenance or authoritie of him, from whom the Letter is framed, who accordingly thereunto may deſire, that the rather at his requeſt, or vpon his ſute, or for his ſake, or in regard of his liking, the perſon may be accompted of, or the action furthered. Beſides, it may be added to the increaſe of a more ſpeedie performance, the loue (if any be, or occaſion thereunto ſorting) we owe to him we commend, or in whoſe fauour we write, eyther ſolie for him ſelfe, or conuayed from his friends, his parents, the conſideration of his charge of wife, children or ſeruants, the wrong offered, benefite to be attayned, or whatſoeuer other matter to bee deemed requiſite or conuenient. Now from whence or out of what inſtigations, the matter of ſuch commendation is to bee

drawne, you haue in the generall chapters of this booke already at large. The circumstances of which, and whatsoeuer els hereby forewarned, shall in the ensuing examples be more at large deliuered.

An example Commendatorie, wherein is recommended to a noble man from his inferiour, the conditions and behauiours of a person.

Narratio. IT may please your good L. This Gent. the bearer hereof, with whom a long time I haue been acquainted, and of his qualities and good behauiour haue had sound and large experiment, hauing been a good time a sutor vnto me to mooue his preferment vnto your L. seruice. I haue now at the last condiscended vnto, aswell for that I knowe your L. to bee now presently disfurnished of such a one, as also that there shall hardly be preferred vppon a sudden any one so meete as himselfe to supply that place. And thus much by your pardon and allowance dare I assure vnto you, that if it may please you, in credit of my simple knowledge and opinion to employ him, you shall finde that besides he is by parentage discended from such, as of whom I know your L. wil very well accompt of, he is also learned, discreet, sober, wise and moderate in all his actions, of great secrecie and most assured trust, gouerned in all companies accordingly, finally a man so meete, and to this present turne so apt and necessarie, as I cannot easely imagine how you may bee serued better. Pleaseth your L. the rather for the great good will I beare him, and humble duetie I owe vnto you, to accept, employ, and accompt of him, I nothing doubt but your L. hauing by such meanes, giuen credit to my choyce, shall finde him such, as for whose good seruice, you shall haue further occasion to thinke well of me for him. Whereof nothing doubting, I doo referre both him and my selfe in all humblenes to your best and most fauourable opinion, from my house in B. this of, &c.

Commendation of the partie.

Petition.

Peroratio.

A Letter

A letter Reſponſorie to the ſame.

AFter my very hartie commendations vnto you. Sithence the receipt of your laſt letters and recommendation of P. B. into my ſeruice, I haue had ſmall occaſion either to write or ſend vnto you till this preſent. And for ſo much as vpon your certayne notice deliuered vnto me in fauour of his preferment, I helde my ſelfe ſo well aſſured in all things of his behauiour, as I doubted not thervpon to receiue him in place of greateſt fidelitie, and with vndoubted affiance to reteyne him, I haue thought good hereby to let you to vnderſtand, what great pleaſure I haue taken in his diligent attendance, aſſuring you that for many vnexpected qualities, which I haue approoued to be in him, I doo wonderfully well like of him, and that with ſo good affection, as I intend not to omit any thing that may tend to his aduancement. In beholding him oftentimes me thinkes hee many wayes doth reſemble his father, who in ſound troth, I doo ſuppoſe might haue been entertayned with the beſt, for his wel deſeruing. This bearer ſhall enforme you of ſomeeſpecial cauſes, concerning my affayres in the country, whom I doo pray you to conferre with, & to afford your trauaile for his preſent diſpatch, which I will not fayle hartely to requite vnto you. For your care had of my wants, and diligent ſupplie of ſuch a one I do many times thank you, and haue promiſed in my ſelfe for the ſame to become a debtor vntoyou. And euen ſo I do bid you heartily farewell. From the Court this of, &c.

An other Epiſtle Commendatorie, of the ſorte before deliuered.

MY very good L. I am enformed by this Gentl. the bearer hereof, that by meanes of one of your Chaplins, a motion hath been made of his preferment vnto your L. ſeruice. And for ſo much as thoſe his good friends are not

now in towne, who in reſpect of their accompt with your L. might ſtand him in very good ſtead: vnderſtanding his willing minde and great deſire thereunto (for that I wiſh verie well vnto his aduancement) I haue taken vpon me, hereby to entreat (albeit I may not preſume ſo farre, as to preferr a man vnto your L.) that it may yet pleaſe you, vpon my ſpeeches to haue the better liking of him. Aſſuring your L. that both by the credit of my La. F. M. who vpon very good conceipt towards him wiſhed his preferment, with her late deceaſed brother and laſt L. C. and alſo by the knowledge my ſelfe haue had of him, and others beſides, whom your L. hath in ſpeciall and choyce regarde, he is one ſo ſufficient, and euery way ſo well furniſhed to doo ſeruice to any honourable perſonage, as by triall and proofe made of whoſe good parts and behauiour, your L. ſhall nor reape occaſion of ill conceipt, to whome ſoeuer haue vndertaken to prefer him vnto you. And if it ſhall notwithſtanding ſeeme farther conuenient vnto your L. to make ſtay of his acceptance, for ſome priuate cauſes hitherto vnſatisfied, I ſhall yet in this behalfe neuertheles become thus far a ſutor vnto your L. that the rather at this my earneſt petition it may pleaſe the ſame, to repute the knowledge hereby deliuered, in ſo good and aſſured accompt, as it may become a ſpeedier meane the better to induce your L. vnto his good liking. For the conceipt whereof I ſhall thinke my ſelfe, as in many other occaſions beſides, vnto your honourable opinion moſt deeply beholden. In acknowledgement of which and reſpect of my humble and dutifull regard to the ſame, I do now & euermore remaine your L. &c.

These two examples *Commendatorie*, are concluded to one effect, the formoſt wherof with little alteration, may become a preſident for any recommendation, whether it be to fauour, friendſhip, choyce, or accompt, & not vnto ſeruice at all, for that herein is ſhewed, and in what ſorte men for their vertues may be recommended. Now if there be any other particular occaſion in the perſon, beſides theſe, inducing matter of good

good liking, the ſame in place and ſtead of other, or together with the other may be then alleadged, and the courſe herein deliuered at all times indifferently to bee obſerued. And as theſe are from inferiour perſons directed vnto their ſuperiours: ſo will we ſorte out ſome others, that from noble men in like ſorte haue beene paſſed to their inferiours, examples whereof are in like maner hereunto annexed.

An example Commendatorie, from a Noble man to his inferiour, wherein one is recommended to an office.

AFter my very hearty commendations vnto you, where I am giuen to vnderſtand that you are in election, and it is alſo very likely you ſhall bee pricked by her Maieſtie, high Sheriffe for this yeare, of the Counties of Suſſex and Surr. And that this Gent. the bearer hereof, is one whome for many reſpects I doo greatly fauour, and for his learning, skill, and honeſt vſage, haue long time vſed and reputed of. I haue thought good by theſe my letters (if it ſo happen you ſhall this yeare be named thereunto) to recommend his allowance alſo to bee admitted your vnder-ſheriffe, putting vnto you ſuch good and reaſonable ſecuritie, as appertayneth, for diſcharge of the ſayde office. And hereby alſo moſt inſtantly to pray you, that the rather for my ſake, and for the eſpeciall choyce and reckoning I haue euer made of him, you will now before hand make certaine acceptance of his skill, by refuſall of whatſoeuer other that may bee recommended vnto you for the exerciſe of the ſame office, aſſuring you for that I haue well knowen and approued to be in him, you ſhall be ſo well furniſhed, as you would wiſh. And beſides in that you haue gratified me herein, I ſhal not fayle in any ſort I may to requite it And euen ſo I bid you heartily farewell.

HErein is the honour and nobilitie of the perſonage greatly to be reſpected, who by ſo much the more his eſtate, countenance, or authoritie requireth it, by ſo much the leſſe may it be conſidered, that in the inditing of theſe Letters he ſhould with

with ouer large intreaty be charged, but rather with fewer ſpæches and leſſe circumſtances to demaund what hee purpoſeth. The conformity whereof may be gathered out of the examples enſuing, according whereunto, hee in whoſe fauour ſuch kind of letters are to be directed, (eſpecially if the inuention being of his owne procurement be brought to be ſigned) ought to take hæd that the regard of his honour and calling, in whoſe name the letter paſſeth, be not by too great humility of terms in any ſort miſpriſed.

An Epiſtle Commendatory, from a nobleman, in preferment of his ſeruant.

AFter my very hearty commendations vnto you. This bearer hauing of long time continued in my ſeruice, and therin at al times honeſtly, faithfully, and carefully behaued himſelfe. I haue thought good hereby to recommend vnto your patronage. And for as much as by reaſon of your office of Lord Gouernour of V. in her maieſties realme of Ireland, I am enformed there are many offices and places of great commodity remaining in your gift, vppon your followers to bee beſtowed, and that himſelfe is alſo therwithall ſo greatly deſirous in that kinde of ſeruice to be imployed. I doe moſt hartely pray you, that you will not onely for my ſake be contented to receaue him into your ſeruice, but alſo in fauour thereof and my great good liking towardes him, you will in any place of preferment about you, do him that benefite and furtherance, as to one whome you wiſh throughly well vnto you would willingly haue perfourmed. Herein if my requeſt may preuaile, and that I may hereafter vnderſtand of your louing care and good endeuour towardes him, I ſhall finde my ſelfe both greatly occaſioned to thanke you, and in like manner, in whatſoeuer you ſhall haue meane to vſe me, bee moſt willing to requite you. And thus nothing doubting of your forwardnes herein, I doe for the preſent bid you heartily wel to fare. At the Court this day. &c.

An

An other example, wherein is recommended the cauſe, and ſpeedy furtherance of Iuſtice.

AFter my harty commendations vnto your L. where I haue beene informed by this bearer, being a poore tenaunt of mine, of a certaine cauſe of his depending before you in her Maieſties court of kinges Bench, and that after many thwartings and cuill practiſes of his aduerſary, the matter is nowe driuen to an iſſue, and triall ready to paſſe thereon, from the benefite whereof by corruption of ſome kinde of perſons, he hath theſe three termes paſſed beene already deteyned, to his great hinderance, and almoſt vtter vndoing. I haue thought good vppon his humble ſuite to moue your L. in his behalfe, and to pray you that at my inſtance, you will at ſome conuenient leiſure examine the ſtate of his matter, and being informed thereof at large, do him that ſpeedy fauour in iuſtice and right, as he may not any longer time therein be deferred, but that notwithſtanding any cauill or obiection thereunto hindering, he may before this terme paſſed in any wiſe haue a triall. In accompliſhment whereof, beſides that you ſhall greatly ſatisfie me in reſpect of the poore mans right, whereunto I wiſh great regard to be giuen, you may alſo performe a deede ſo charitable, as whereby you ſhall perpetually binde him his poore wife and children continually to pray for you. And albeit I nothing doubt herein your great willingnes and voluntary diſpoſition to Iuſtice, yet that by reaſon of my requeſt, the matter with more diligence may bee hearkened vnto, I eftſoones pray, and therewith hartely doe bid your L. fare well this of &c.

TO all theſe examples *Commendatory*, belongeth three eſpeciall ſortes of letters *Reſponſorie*, in which is eyther flatly denied, abſolutely allowed, or doubtfully accepted of, what by force of thoſe *Epiſtles* are ſeuerally cõmended. Of either of theſe ſutes I haue thought good to ſet down ſome directions, the diuerſity whereof, at the choiſe of him that ſearcheth the ſame, may accroding to his preſent humor be either reiected or followed.

An example Reſponſory, wherein is denied what in the formoſt directions may be recommended.

PLeaſeth your good L. I receiued your fauourable Letters, and commendation giuen in the behalfe of M. L. with whome hauing had conference at large, I doe finde nothing leſſe, then what by your L. was of him deliuered, and in truth it doth not a little diſcontent me, that as well in regarde of your honourable and earneſt demaund made in his fauour, as alſo that by many great and vrgent reſpects, I ſtand ſo deeply charged as I doe vnto your L. I can not neuertheleſſe herein perfourme what I would. For that (beſides it is yet doubtful whether I ſhall be to the ſame place appointed by her Maieſty or no) if I be choſen Shiriffe, I haue two yeares ſince giuen my word and aſſured promiſe to my Lord of L. that I ſhal then accept of ſuch a one to the exerciſe of the vnder Shiriffewick as ſhall by him to me be preferred According vnto which, ſtanding now in election for this yeare as I doe, I am and euer ſithence haue beene yeerely ſollicited to the ſelfe ſame purpoſe. Whereof I thought it my duety to aduertiſe your L. by theſe, moſt humbly crauing pardon of the ſame, in that I may not as I would, herein ſatisfie your vrgent and vehement requeſt. Being as greatly diſcomfited in my thoughtes, that I cannot now perfourme what I would, as very vnwillinglye I am ſequeſtred from the entertainement of ſo diſcreet and wel gouerned a Gentleman, as by your L. hath beene ſo eſpecially recommended. Whereof inſtantly crauing at your L. hands, your good allowance and liking, I doe with all humility take my leaue, This x of Nouember.

An other Letter Reſponſory wherein conſent and allowance is giuen to the matter required.

MY humble duety remembred vnto your good L. The letters directed vnto me from the ſame, together with the Gentleman in whoſe fauour they were aſſigned, I haue entertained

tained with regard, and accompted of with ſpeciall liking. And ſo much the more welcome were they, and by ſo much the greater doe I repute my ſelfe honored, in that it pleaſed your L. to make ſo good reckonning of me, as to preferre ſuch a one to ſo meane a place of ſeruice, as of whome you eſtemed in ſo large and eſpeciall account. Touching my ſelfe, your L. doubteth not I hope, but that of the leaſt of yours, I woulde haue that eſpeciall choiſe, that thereunto may be deemed incident or any waies required, the effects whereof you ſhal in this one proue, that for and in the zeale Ibeare vnto your H. I will both repute of, and fauour him, beſides what other aduauncement or preferment his owne deſertes, or my ſayde may preſently bring him vnto, he ſhall at all times heareafter become aſſerteined of, and in purpoſe moſte aſſured, at my handes to enioy it. Praying your L. in all other things as farforth to ſtand my gracious and fauourable good L. as herein I ſhall not faile to accompliſh, what to the vttermoſt may bee adiudged meeteſt and conuenient. And herewith beſeeching the Almighty to haue your L. in his eternall protection, I doe in all humbeneſſe take my leaue, from R. the ſeuenth of Auguſt, &c.

The third Epiſtle Reſponſory, wherein is doubtfully allowed or accepted of, what to the ſame was recommended.

MY ſingular and eſpecial good L. I hau evnderſtoode by your laſt Letters, of a certaine fayned and vntrue ſuggeſtion, deliuered by one of yonr L. tenaunts, againſt the proceedings to him tendered and ſuppoſed to be in this Court, according whereunto (albeit I was before time, not altogether vnacquainted with the clamorous condition of the party) yet did I neuertheleſſe, as by your L. was enioyned, examine at large the circumſtaunces of the cauſe, and for the better ſatisfaction of your L. haue determined herewith to ſet downe the truth and certainty of the ſame. This R. L. whom your L. termeth to be a very poore man, is not (as in ſimple

ſhew hee maketh himſelfe apparantly to bee) but is rather ſuch a one as from whom (being narrowly ſifted) your L. might ſooner draw a hundred pounds of his monie, than halfe an inch breadth of his honeſtie. The argument whereof in nothing ſo much appeareth as in this one action, wherin againſt a poore man indeede, he hath very iniuriouſly behaued himſelfe, and hauing extorted from him this bond nowe in ſuite (vpon ſome concluſion, though no good conſideration at all) of the ſumme of one hundred pound, goeth about vpon a nice quillet in the condition, to proſecute the forfayture of the ſame, which indeede by the direct wordes of the writing, ſeemeth vtterly to be forfayted. For reliefe whereof, his aduerſary complayned in the Chauncerie, by reaſon of the proſecution of which Bill, and notice particularly thereof giuen to my L. Chauncellor, the ſayd R. H. hauing diuers times agreed to comprimit the matter and yet greedy as it ſeemeth to obtayne the forfayture, ſtill cryeth on for tryall, whileſt the matter is ſtill in debating, for which cauſe the ſame hitherto hath onely and not otherwiſe beene delayed. And for aſmuch as ſithence your L. letters receiued, my ſelfe very earneſtly haue trauayled to make ſome conſcionable & quiet ende betweene him and his aduerſary, yet will the ſame in no wiſe on his parte be aſſented vnto, by occaſion whereof the extremitie of the law being very like to proceede, hee is the next Tearme without further delay to obtayne a iudgement, and ſo the poore man on the other ſide, to be vtterly iniured: I thought it not amiſſe in aduertiſing the ſubſtance hereof vnto your good L to pray the ſame by your honourable ſpeeches in credit of what here deliuered, to procure the ſayd R. H. to aſſent to ſome reaſonable order. So doing, what in conſcience the poore man is then liable to pay, in reſpect of the others charges, and purchaſe of his owne negligences. I holde not too extreeme to be out of the ſayd bond deducted, becauſe in law hee was ſomething charged, though in equitie otherwiſe he ought to haue been clearely acquited. Thus in diſcharge of my conſcience herein, hauing ſo much deliuered vnto your good L. I do recommend the honour and eſtate of

the

the ſame to the protection of the Almightie. London this thirteenth of Maie, &c.

NOw after all theſe Epiſtles, let vs enter into one ſtrange *Commendatorie* kinde, ſomewhat different from the order of the reſt, being ſuch as wherin the party directing the ſame, being ſomewhat ſcant in deliuerie of ouerlarge and too credible ſpeaches, thoght good to mittigate the ſorze of the ſame by the very partes of extremitie it ſelfe. wherein of a merry conceipt or ſome other pleaſant humor, he appeareth very vnwilling to flatter, in reciting the exa mple whereof, becauſe with many tedious precepts I haue now a good while wearied the reader. I may peraduenture occaſion ſome matter of recreation, which by the ſingle ſhew therein gathered, appeareth in ſorte following to haue been performed.

A Letter Commendatorie pleaſauntly conceipted in preferring an vnprofitable ſeruant.

SIr, I doo ſend vnto your view the bearer hereof (a man ſhaped as you ſee, and as bolde in condition as he appeareth in ſhew) whom by all the ſuperfluities of ſummer ale, that hath wrought in his guiddie brayne, I haue been requeſted to commend vnto you. And inaſmuch as in putting ſo vnworthy a worthie, in ſubſtance of ſo incredible allowance, it ſomthing behoueth I hide not the gifts which by great ſearch in many a good Hoſterie, Tauerne, and Alehouſe, hee hath by long trauell and drowſie experience ere this time gayned, to his inſupportable credence. I ſhall not ſpare in ſome ſorte to ſignifie vnto you, what in regarde of all theſe I am led to conieƈture. Trueth is Sir that he is very well ſtudied in the miniſterie of Malt-wormes, and for his peculier skil in decerning the nappie taſte by the nut-browne colour of Seller-ale in a froſtie morning, hee is become a ſworne brother of the ragmans number, and thereby ſtandeth enioyned neuer to weare furres or other lining in the coldeſt winter, but onely the warmth

Narratio.

Hirmos.

warmth of the good ale which inwardly muſt harten him: Beſides Sir, if you haue occaſion to credite him with a ſmall parcell of money in diſpatch of a iourney, do but ſay the word that it ſhall once lie in his charge, and you may ſtand aſſured, that it ſhall be layd vp ſo ſafe, as any liquor in the world can ſafe conduct it from his belly. Take no care for your kitchin, buttery, or larder, for once a day he loues to ſee all cleane before him. Little apparrell will ſerue him, for his liueries enſue weekly, out of the Brewers meſh-fat. His lodging hee recks not, the chimney flore, and billets endes ſerue for a feather-bed and couerings. When you haue moſt neede of him, you ſhall alwayes be ſure to goe without him: if you delight in a pigges-nie, you may by receiuing of him, become ſure of a hogſhead. Great ſtore of ſmall liking you happily may haue to him, we know not what wonders the world may rend out, for nothing is impoſsible where all things may be compaſſed. It may pleaſe you for recreations ſake to looke vpon him ſo you be not in caſe to ſurfet, looke what il liking you conceiue, reporte back agayn I pray you in the inner facing of his chimnie casket, *Omnia ſua ſecum portat* he is ſome what a fooloſopher, for he caries his poſſeſsions about him, for *terram dedit filijs hominum*, he muſt needes then haue a large dwelling. I pray ſir, giue him good words how ill fauouredly ſoeuer you fauour his acquaintance. For my part I requeſt no remuneration for the preferment I haue tendred towards him.

Ironia.

Proſonomaſia.

Thus much would I haue done and more long ſince to bee rid of him. His olde maſter being dead, it is neceſſary ſome place to be peſtered with him, he makes great choyce of your houſe keeping, if you can like to frame with him. Much more might be deliuered in the condemnation of his worthineſſe, but that I leaue to rehearſe it, and now ſir, for your owne appetite, I leaue to your contentment: Blame not me, but him that lead me, and ſo forth to an ende. Commend me but not condemne me, for I ſhall once doo you a better turne, this is but the firſt, the next may be worſe (better) I would ſay. And ſo fare ye well, &c.

Proſonomaſia.

Of

Of Epiſtles Conſolatorie. *Cap. 17.*

TIme it is now, I ſhould leaue this laſt title of Epiſtles, as hauing thereof ſpoken alreadie ſufficiently, and giue my ſelfe to the deliuerie of the next, which are *Conſolatorie*, the effects whereof are to bee beſtowed on ſuch as are grieued, according to the weight or qualitie of the matter wherewith they are perplexed. And for that the life of man is circumuented with ſo many, and ſo vnlooked cauſes of ſorrowe and griefe, as it many wayes needeth to haue the remedie of comforts to bee applyed vnto it, yet the equalitie of all ſorts of mindes not ſuch, as in one and the ſelfe ſame degrée can accept and beare it: It ſhall therefore be méete and conuenient, that in deuiſing to yéeld this ſwéete and gentle remedie to any troubled conceipt, wee doo ſo moderate the matter, as that in the Diſcouerie thereof, we rather ſtrike not to a farre greater impatience or extremitie of vnmeaſurable ſorrow than before, vpon vntimely thruſting forward, or ignorant purſuit of the ſame, ſeeing that the mindes of ſome, are of ſo hye and incomprehenſible ſtoutneſſe, as they ſhun in themſelues, and account it a ſlauerie to be ouerwhelmed with woes. Others agayne ſo rife and abundant in teares, as the leaſt ſhewe of repetition in them, inducéth matter enough of continuall mourning, for which cauſe, we will ſort theſe matters of comfort into thrée ſeuerall orders. The firſt whereof ſhall bee at choyce, plainly & ſimply as occaſion ſerueth to be deliuered, in the argument whereof, we may by generalitie perſwade, that being mortall and fraple as we are, there is no cauſe for vs in heauie ſort to grieue, ſéeing vnto a wiſe man, no one thing can returne cauſe of diſquiet, but the ſhrowd of filthineſſe, & darkned ſhame, neither can he be hurt of any one without himſelfe. Theſe (the more ſenſible they are with whom we deale and of greater capacitie) the more vehemently may wee inforce by all ſortes of forcible examples and aſſured promiſes. The ſecond of theſe muſt by inſinuation be entred into, as ſuppoſing a perſonage of a hye

a hye & stately mind, the weightines of whose grief suppressed by a kind of vnconquered fortitude, we would go about to comfort. We may not with these deale, as in case of cōmon sorrow of the others, but rather insinuating a deniall, that respecting the inuincible valour we knowe to be resting in theyr mindes, shunning to be taynted with the least touch of sweltring grief, we doo offer our speaches or Letters to comfort them, whose harts we know cannot yéeld to any force therof at al: but that, considering the great validitie of theyr wisedome, a minde in them so vnconquered by any stormes of fortune, to be remayning, (notwithstanding we see daily in others before our eyes, the contrary, & imminent cause thereunto, we must of force cōfesse to be inducing) they neuerthelesse, by a most hie and stately instinct, by great skill and approoued experience graffed with in them, are & must be enabled stoutly to beare, what others, as weaklings doo lye groueling vnder, by reason whereof, we find greater cause to reioyce in the worthines of so goodly a minde, then occasion any wayes to go about to relieue their sorrowes. The third and last likewise, must in another sort be conuayed, as finding the passionate and perplexed conceipts of some, yet fresh bléeding vpon the heauie wound of their sorowes, we may not abruptly enter with them, into the iust occasion they haue so to be distempered, but rather for ẏ lenefiyng of their grieues (for in sorrow also to be accompanied bréedeth often some comfort) to séeme to take vpon vs one part of their euills, by declaration how grieuous for some especiall causes the same becommeth vnto vs, insomuch as by ẏ handling hereof, we may more fully intend in all our spéeches to giue héed to our owne woes, thē to go about to deale at all with the others sorowes. For cōmonly it is giuen vs to mislike such as dissent from our affections, & loue them againe, who make themselues partakers of our euils. It auaileth also very greatly to extenuate or lessen as much as we may the cause of grief, either by the incertaintie of things casual, being in some respects subiect to frailtie, or by the hope of short continuance, or by the necessitie of ẏ action which may not be with-stood, or by some comfort or expectation left to mitigate the same. The reputation also of wisedome, grauitie,

permu-

permutation of times and ſeaſons, the diminution of the occaſion being nothing ſo great or vrgent as wee deeme it, the indurance of the thing to bee a meane vnto vertue, and (among all other cauſes) principally to inculcate as much as we may, the common lot and condition of all men, ſubiected vniuerſally to miſhap, to ſorrow, griefe, ſickeneſſe, diſquiet, iniuries, wronges, oppreſſions, and all kinde of euils, the generall recordation whereof, aboue any other thing what ſo euer, ſwayeth ouer the paſſions of the minde ſo forcibly, by deepe regard of the vniuerſality of the ſame, as that it ſooneſt of all others beateth downe, the weight of all kinde of ſorrowes and ill conceauings whatſoeuer. Herein the quicke ſentences and pithy ſayings of Philoſophers, may alſo be a great ſpurring, and finally all poſſible argumentes that may be, whereby men are any waies perſwaded or led to forget their euils. In this place it is principally to be obſerued, that in miniſtring comfortable ſpæches to the redreſſe of any miſhaps, wee doe not by preferring of topes and ſporting deuiſes, ſeeke for to releiue them, for that albeit in times of pleaſure the humor of the party might in ſome ſort be therewith greatly delighted, yet in cauſes of ſuch extremity, all perſons for the moſt part verye hatefully doe endure the putting forewardes thereof, as too much impertinent to the heauineſſe wherewith by ſorrowefull remembraunces, their mindes are commonly amated. But if the cauſe be light, then may it not be much amiſſe to vſe ſome pleaſant deliuerance to ſuch a one, eſpecially whoſe appetite ſtandeth in or towardes the ſame, but it alſo in ſuch louing, ſweete and gentle ſort to be done, as that true comforts maye ſeeme to be mingled with thoſe conceipted pleaſures. Neither may wee in any caſe ſeeke in baunting ſort, to thruſt into their priuate viewe, the preſent tranquillity and happineſſe wherein our ſelues repoſe, the obiection whereof were too ruſticall. For that as ſociety in miſery it ſelfe, leneſieth the force of the greateſt griefes, ſo the oppoſition of an others pleaſure and freedome, is a corroſiue or ſting to the want of any one that is ſequeſtred from the ſame. All theſe obſeruations in cauſes *Conſolatory* are greatly to be regarded, whoſe vſes being

ing to be imployed according to their seuerall suppositions. I leaue to the discretion of the writer, in what sort hee thinketh meete to haue their efficacies performed.

An example Consolatory of the first sort, wherein a Gentlewoman is comforted of the death of her sonne.

Exordium

GOod Mistresse P. I am sorry that my selfe must become the vnlucky messenger of mine owne infortunity vnto you, and that in the fore front of my letter is planted such extreame griefe, as I cannot but exrreamely bewayle, so often as I thinke of it. Neuertheless, knowing vnder what motions we liue, and that aboue our reach ruleth one, vnder whose becke the mightiest doe stoope, and the greatest are made subiecte. I must as my selfe, so likewise perswade you to tollerate all such chaunces what so euer, as falling from such absolute direction, to alter any one iote therof is impossible, and to resist the same, were to be deemed fruitles, and altogether impossible. The care of my selfe (albeit many doe knowe how much I tendered that I sigh for) is not so much, seing by reason I am led to be assured of the necessity of our decay, as the motherly piety I haue alwaies perswaded my selfe to bee in you, and that I now already doe feare, least forgetting the direct square of our certaine liuing, you will runne into such vntimely sorrowes, as with manifold teares will hardly bee washed, and with innumerable sighes, will scarcely be wiped away. But what shall I rehearse vnto you a thing so sodaine and vnlooked for, as I protest by the heauenly maker and ruler of all thinges, at the receipt of your last letters I neuer mistrusted, or once looked for to haue happened? your teares I see, euen now awaite what I will say, and loe, your imaginations doe already deeme the matter I must vtter. At leastwise if I should seeme further to dissemble the occasion of my griefe, (and by hiding the summe of all that may breede discontentment) to conceale what now I am enforced to enfold vnto you, the discharged messenger returned vncompleate,

Propositio.

would

would bewray the effects thereof before you. It is then your ſonne good M. P. whoſe want I am forced to tollerate, and whoſe preſence you muſt now henceforth determine vtterly to forbeare. Your laſt pretage in commaunding him to bee ſeene liuing or dead, hath now returned his liuing to be diſcharged, and his earthly coarſe vnlooked for, to bee couered with cinders. Had I thought it then (as by the Almighty I leaſt miſtrufted it) and had you prepared to haue receiued him, as then before was required, you could not more ſooner haue aſſured me his retourning, then I am able now to perfourme him, at your preſent ſending. He is commaunded to an other, that before did expect him, he is ſwallowed in the gulfe, that from the formoſt howre of his birth did hetherto await him. Now if you will ſay he was young and might haue liued, examples doe ſhew that younger then he haue died. If you will ſay you loued him greatly: God by your patience ſhal accept him the more worthely. If you will ſay you are ſory for it in that he was vertuous: conſider the world wherein he liued, that might haue made him more vicious. Finally to aunſwere euery obiection that by you may be affirmed, nothing herein can more fitly be approued, then that in our life time we ſee daily before our eyes to bee happened. Knowe yee not, that all thinges doe by little and a little grow into ripeneſſe and foorthwith by degrees fall into rottennes. Hath not God and nature vnto euery thing after their greateſt perfection, included ſuch certain limittes, that by and by they ſeeme to be appropriate to their lateſt confuſion? Is there any thing on earth ſo aſſured, that by vnſtayed incertainety is not continually guided? Among all fruites and bloſſoms on the ground, are there not ſome that are ſooner then others, euen on theyr tendereſt braunches as it were alreadye ripened, and others againe that by long lying are made rotten and mellowed? All flowers ſpring not at one inſtant, nor all bloſſomes with one ſole blaſt are ſcattered. To man alſo is appointed his certaine boundes, vnto which to be attained, and beyond the which not to paſſe, is already limitted. Your ſonne as timely fruict, ſo timely ripened, and as fitte for his

Allegoria.

Diminutio

Paradigma

Erotema.

Similitudo.

ſeaſon was as timely gathered. It was neceſſary by nature he ſhould bee perfected and the perfection attayned, by nature alſo hee was conſequentlye to bee depryued. Onely that his ſickeneſſe was naturall, and that in the continuance ther-of hee wanted no attendaunce, the credite of others as well as my ſelfe can teſtify. If Phiſique could haue ſaued him, if Syrroppes, hotte Potions, or other neceſſaries woulde haue cured him, if teares and prayers might haue kept him, you had yet hitherto in ſafetye receaued him. Hee is deade, hee
Aſyndeton. is gone, wee muſt after him. Of his firſt ſickeneſſe hee was whole and pefectlye recouered, afterwardes from the Iaundies, though ſomwhat weakened, yet laſtly deliuered.
Auxeſis. But the inward moath that conſumed him, woulde not ſuffer him to liue, which with extreame gripes aſſaulted him, that being not able any longer to continue, at the pleaſure of
Peroratio. God hee dyed. It is your part therefore to bee now recomforted, and therein with patience to referre your ſelfe to Gods determinate pleaſure and iudgement, to which intent I haue taken in hand this mid-nights labour, after the receipt of your letters, which were to bee retourned the next morning earely, by reaſon whereof I can no way ſatiſfie what you write for, neuertheleſſe reſting heareafter to my vttermoſt power to pleaſure you, and recommending my ſelfe alſo to your wonted conrteſie, I end this foureteenth of Ianuary, your carefull friend, &c.

An Epiſtle Conſolatory of the ſame, wherein one is comforted in caſe of hard extremity.

Exordium. SEeing the inſtabilitye of worldly chaunces is ſuch, as permitteth no one thing liuing to remaine ſtedfaſt, or in aſſured ſtay or certayne condicion at all times to endure and continue: no maruayle then (good Sir) if
Synonymia your ſelfe being a mortall man, framed of the ſame earthlye ſubſtance and quality, incident to terrene frailty, and mundan imbecillity, do as other creatures a like participate the ſodain euils, and daily alterations therunto annexed and belonging:

a proofe

a proofe whereof, reſteth chiefly in your preſent ſtate and being, then which no one thing may induce a more ſerious aduertiſement of the vile accompt and wretched contempt appropriate vnto our liuing. And albeit diuers are the calamities wherewith not onely your ſelfe, but ſundrie others your louing friends carefull of your preſent miſhap, and grieued to ſee the vncouth and bitter chaunge whereinto you are happened, are continually affected, inſomuch as there is not the ſtonieſt and flintieſt minde of al that euer haue knowne you, (your deſperate vowed enemies onely excepted) but doe in ſome ſorte or other, bewayle, and as it were grieue to ſee the vnacquainted yoke thereof, with ſuch extremitie to bee caſt vppon you: I cannot yet but greatly commend the inuincible *Fortitude* of your high and noble minde, who by how much the more, the vehemencie of theſe ſorrowes are to you vnknowne, and therefore the more vnuſed, do notwithſtanding by ſo much the leſſe permit, the mightie power of them to rule or beare ſway ouer you: neglecting or (which is greater) deſpiſing the ſharpe pricking ſting thereof, who by the deepe pearcing force of the ſame, is woonted to gall the remembrance of many others, and (as it were by a forceleſſe contempt of ſuch validities) not only not giue any token or ſigne at all in their vtmoſt practiſes, but ſeeme rather to triumph ouer the ſtrength that thereby they had wrought, and by an aduiſed, ſage, and wonderfull modeſtie and diſcretion, plainly to extinguiſh and put from you the furie of the ſame. Manifoldly I muſt confeſſe, haue you heereby deſerued, and much more euill, by the wiſe and moderate entertainement of theſe troubles, hath to your aduerſaries been tendred, who in nothing ſo much doe reſt vnſatisfied, as that in ſubduing your bodie, they cannot alſo yoke and bring vnder by what ſoeuer extremitie the courage, and ſtately progreſſion of your high and vnconquered minde. Wherein there is left in my opinion great cauſe of comfort euen in the very greateſt of your miſerie vnto you, that in the conſtant indurance thereof, you haue power to puniſh them, that would diſturb you, and that in the perplexed imaginations of their owne

Propoſitio.

Epitheton.

Correctio.

Auxeſis.

Conceſſio.

Antitheſis.

wicked and malicious enuie. Neither may this that you ſu-
Diminutio. ſtayne bee rightly termed miſerie, or ſuch a one as your ſelfe ſeeme to bee accompted miſerable, whoſe minde in the very captiuitie inflicted vppon this your bodie is thus freed, and accompanied with ſo ample and ſweetned libertie. For theſe
Oniſmus. kinde of troubles as they are worldly, ſo haue they power alſo vppon the worldly parts of a man, and therein are cohibitions of ſuch earthly delight, as ſauouring more vnto the ſatisfaction of a ſenſuall appetite, then conducing to the excellencie of the inward minde, do breede that ordinarie reſtraint wherewith men mortally conceipted, are for the moſt troubled. But to the ſweete imaginations of a pure and innocent minde, what is left wherewith to bee diſcontented, but onely to haue committed any thing vile, wretched, or otherwiſe ill beſeeming the Virtue and excellencie wherewith the inward parts thereof are throughly indued. How many waies then are left vnto you to reioyce, vnto whoſe eyes the conti-
Epitheton. nuall thirſt of hye and ſacred *Virtue* hath long ſince layd open the momentarie pleaſures of this worlde, the libertie whereof is vnto a worthie conceite a meere ſeruage, in whoſe fickle and tranſitorie affections repoſeth ſo ſlender aſſurance, and whoſe efficacies contemplate no other then vayne and fooliſh obiects: ſeeing that you haue thereby ſo well perceaued how much the inſtinct of a braue and delicate minde climbeth farre aboue the reach of the bodie, with a pleaſant and vncontroulled libertie. Theſe things (impugning
Parentheſis I muſt needes ſay a corporall appetite) permit you not, for ſuch loſſe of riches, poſſeſsions, children or friendes to become paſsionate, or ouercome with extreame griefe, albeit participating as wee doo with ſuch naturall cauſes, I doubt not but therewith you are ſometimes touched, though at no time conuinced. For which cauſe as often as you happen to fall into the remembrance of the ſame, ſuppoſe with your ſelfe that in time, the bitter ſting may yet bee repulſed, and that the lot that is fallen vnto you herein, is no other but the common reward and hateſull diſquiet of the worlde, wherein the moſt noble and worthie mindes are the moſt vehemently

mently aſſaulted, and with deepeſt extremitie by ſuch kinde of meanes purſued.

The recordation whereof, may returne vnto you one principall and great occaſion of comfort, in that by diſtinction of your worthynes, though you bee partaker of common trouble, yet are you ſequeſtred from the entertaynment of a common opinion. It doth not a little reioyce me to ſee that with ſuch Impregnable ſtoutneſſe, you do ſo far forth indeuour to reſiſt your appetites, wherin (beſides the expectation of that which is incident alſo to theſe alterations, a change I meane, and reuocation of wonted pleaſures) you ſhall in the meane time giue greater glory to your actions, in not appearing for anie worldly eſtate, riches, or contentment to bee ſurprized in your imaginations. Praying the comfort of all comfortes to beſtow vpon you the dew of his heauenly grace in aſſiſtance of your extremities, I take my leaue this of &c. Peroratio.

A Conſolatorie Epiſtle of the third ſorte, wherein a Gentlewoman is comforted of the death of her husband ſlaine in the warres.

ALbeit my ſelfe (hauing receiued the ſorrowfull newes of the vntimely death of my deareſt kinſmā, & your deceaſed louing husband) was in the firſt hearing therof ſo greatly troubled as by reaſon of the grief then preſently conceiued for the ſame, my ſelf happily might ſeeme to neede that comfort, which now I goe about to beſtow vpon others: Yet weighing in my minde the ſtate wherein you ſtand, and being alſo informed with what great extremitie you haue entertayned the newes of his loſſe, I cannot but in reſpect of the great loue I ought to him, and remembrance of the like care, wherewith he principally entertayned you, enforce my penne hereby to yeeld vnto you thoſe comfortable ſpeaches, by the verity wherof my ſelfe in ſo great a ſtorme of griefe could hitherto as yet be very hardly ſatisfied. It was deliuered vnto me by my brother F. B. that being now a moneth or ſomwhat Exordium. Inſinuatio. Narratio.

more

more passed, since by letters out of H. the manner of his death was vnto you reported, you immediatly vpon the reading of the letters grew into so great aboundance of teares, and to so wonderful impatience, as hauing euer sithence continued the same, you will in no sorte thereof be recomforted. Assuredly my good cosin, I must needes conclude with your owne speaches, and the wayght of your interchangeable likings, that there is great cause left vnto you to become sorrowfull, as hauing lost the chiefe and principall iewell of all your worldly loue and liking, the fauoured conpanion of all your pleasant and youthfull yeares, the entire comfort and solace of your present happynes, and such a one, who aboue all worldes, or any earthly estimation at all, accompted, honoured, and entirely more then any others receiued and loued you: but that you haue so great and vrgent cause of extremitie to continue, with so hard impatience as you do, it befitteth not, it is vnnecessary, yea it is in my iudgement of all others the most insufferable. For when it is not denied vnto you, that you haue cause to mourne, that it is fittest vnto the matter of your loue, to weepe ouer him and bewayle him, it is then thereby intended that there must be a mean therin, that the force therof must be limmitted, that theapparance beare shew of discretion. Do we not all know I pray you, and are witnesses that he was a mortall man, that as our selues he was borne, vnder the selfesame condition, that he must once die, that hee had his time set, beyond which he might not passe, and that GOD who gaue him life thus long to liue with you, hath now called him againe, from this earth to leaue you? Are we ignorāt that Nature compelleth the wife for her husband, the husband for his wife, parents for their Children, and kindred for their kinsfolk, to weepe and lament? but followeth it not also therewith that the losse and want of them being layd downe by an immoueable necessitie: we can by no means afterwards be in hope to reclayme them, what great folly doo wee then commit in thus searching after the ghosts of our deceased friends? or what other thing doo we therein performe, but yeelde a playne demonstration, that our teares are to none other

Concessio.

Metaphora.

Metanomia

Auxesis.

Asyndeton.

Antithesis.

Synonymia

Diminutio.

Frequentatio.

Anthypophora.

Erotema.

ther end, but to bewayle them, becauſe they were mortall? whome death could neuer haue ſhunned, without they had beene immortall. Are we not eftſoones put in minde by the common caſualty of all things, that there is nothing ſtable, that dayly and hourely kingdomes decay, prouinces are ſhaken, countryes deſtroyed, cities burned, townes waſted, people conſumed, and that it remaineth a thing ſo ordinary with vs, daily to be conuerſant in theſe euils (the loſſe of all, or either of which, if they may bee accounted euils) why then doe we giue our ſelues by vnmeaſurable griefe, to a perpetuall continuaunce and renouation of thoſe euils. But you will hereunto alleage, that it is loue that inforceth you vnto the ſame, and that ſuch is the continuall remembraunce you haue, as you can not forget him. Alas, how fruitles is this loue, and zealous remembraunce in the deliuerance thereof? how far ſequeſtred is the vehemency of the ſame, from the ſearched recompence? why learne we not rather of the wiſeſt and worthieſt, how to mittigat the impatience of our own imperfections? In whoſe precepts, examples and councels, if the immoderat vſe or entertainment of any thing be forbidden, ſhal we not then in this, aboue all others be chiefly reprehended, when we enforce our ſelues by continuall meditation of our loſſes to ſhed ſo many teares to no purpoſe? what if your husband had not now died, at this inſtant, he muſt you know haue dyed, he could not alwayes haue liued, yea but hee died you ſay vntimely, what call you vntimely I pray you? If in reſpect of the force preuayling vpon him, wherby he was ſlain, you name it vntimely, then doe I graunt vnto it.

Metaphora
Diſtributio
Occupatio.
Ecphoneſis.
Comparatio.
Anthypophora.
Conceſſio.

But if in regard of the time of his life you affirme it, I deny that the ſame may then be ſayd vntimely. For why? hath not the eternall creator of al things ordered by his diuine wiſdom ech matter to paſſe his courſe in ſort to himſelfe beſt beſeming and moſt pleaſing? how can you then ſay that to be vntimely which by his heauenly moderation was ſo appointed? aſſure your ſelfe if he had then beene at home with you, he had alſo dyed, you could not haue preuented it, his houre was come, ſo was it determined, which way could ſhee ſhun it.

Oriſmus.
Erotema.
Aſyndeton.

What then grieueth you in this action? is it that he was
Diminutio. slayne? Consider with your selfe it was in his princes seruice,
his death was thereby the more honourable, for in so dooing,
Auxesis. he died as a man, as a souldier, as a Gentleman. Yea but you
shall neuer you say see him more? true in deede, but what of
Anthypo-phora. that? is this death now greater then his absence before? yes for-
sooth it is indeed, and why? because you had hope then to see
him againe, which by this meanes is taken away, very well.
You did then while he was liuing recomfort your selfe with
hope, content your selfe now with necessity because it must
needes be so, and you can no wayes amend it. Is not this an
end sufficient to determine all sorrowes? If you weepe, la-
Synonymia ment, cry out, and become grieued, requisite were it the same
should returne to some end, that all your care, sorrow, griefe,
lamentation, or what else should not appeare fruitles, that
the intendment and determination thereof should be to some
Epiphone-ma. speciall purpose. See you then, herein is no supply, the effects
are bereft, the end taken away. Be not then so fond as to be-
dew that with your teares whereunto belongeth neither re-
dresse, nor meane of recouery. Who is he that would be so
Erotema. mad, as cry out vnto him of whome he might be assured neuer
to obtayne remedy? By cunning art beastes we see though
Paradigma they be most fierce are tamed, a meane is found wherewith to
breake the marble, the Adamant how hard soeuer it be, may
by deuises be mollified: Onely death is of such force as no
wayes can be conuinced.

At the least wise if neyther of these argumentes might
moue you to suppresse your exceeding sorrowes, you must fi-
Antithesis. nally consider that we are Christians, and by the benefit of this
corporall death, doe make exchaunge for an vncorrupted life,
that the withdrawing vs from this vile earthly body of clay
and filth, is a commutation to a sacred and heauenly progres-
sion, and that we haue nothing left vnto vs, in all the trauails,
cares, disquiets, and heauy turmoiles of this wearisome li-
Concessio. uing whereof to reioyce vs, but the expectation we haue of
happinesse and euer flourishing gladnesse. Suppose the ghost
of your husband were here present to see you, in all this ex-
tremity,

tremity, what thinke you, would he ſay? how much diſordered imagin you would he thinke you to be in your affections?

And were it not that ſo many coaſtes had ſeuered him both by land and ſeas, peraduenture wearied with your bitter outcries, in the conceited image and ſhape of death, you might in apparaunce heare him, in theſe like ſpeaches accuſing and rebuking ſuch your diſtemperate actions. And with breathing ſpirite to cry out vnto you ſaying What is it you goe about? what meane you by teares to ſearch out for a thing ſo irrecuperable? why torment you your youthfull yeares, with ſuch vnprofitable, or rather as I may call it, deſperate kinde of mournings? why with ſuch vniuſt complaints accuſe you fortune, and ſo often doe appeale death and deſtiny of ſo haynous treſpaſſe? Is it for that you enuy my happy ſtate, ſo ſoone tranſported from this vntoward ſoyle, to a more proſperous felicity? thus credit me, & in this ſort (were it poſſible he could ſpeake to you) would he accuſe you, in which conſideration, were ther not iuſt cauſe think you (of ſuch intẽperaunce) why you ſhould be greatly aſhamed? Beleeue mee good cooſin, ther is neyther profite or liking at all of this bitter continuaunce reaped, you haue already waded ſufficiently in your tears, you haue mourned for him in earneſt loue as beſeemed a wife, it is now hie time you be after all this comforted. Thinke that the greateſt ſtorme is by time at length ouerblowen, ſuperfluity of coales encreaſeth rather heate then flame, the ardency of affection, with vehemency ſufficient may be expreſſed, though not by extremity inforced. What ſhould I ſay vnto you? you may not as other fooliſh creatures, that are neyther gouerned by wit, nor ordered by diſcretion, make your ſelfe a ſpectacle to the world, but rather with ſuch temperance, for euen in this extremity of ſorrow, is alſo planted a rare patterne of modeſty, ſeeke in ſuch manner to demeane your ſelfe, as the lookers on may rather pitty you, by inſight of your great diſcretion, then in this ſort to torment your ſelfe by a needeles ſuppoſition. Much more haue I conſidered with my ſelfe, whereby to ſatisfie my grieued imaginations, in which being recomforted, and repoſed in

Proſopopœia.

Correctio.

Allegoria.

Similitudo.

Hyperbaton

Peroratio.

my ſecret thoughts. I haue deemed it neceſſary hereby to impart the ſame vnto you, beſeeching that as well in regard of your ſelfe, as the little pleaſure your friends haue to beholde you in this ſtrange kinde of perplexity, you will enioy the fruites thereof with ſuch ſufficient contentment and ſatisfaction as very heartily I doe wiſh vnto you. And euen ſo tendring my ſelfe in all things to your curteous and gentle vſage, I doe heartily bid you farewell, S. this of &c.

TOuching the vſe of theſe *Conſolatory Epiſtles*. It is to be intended that ouer and beſides the places hereby oppoſed, the ſorces are alſo deliuered in cauſes of baniſhment, loſſe of parents, goods or friends, in times of impriſonment, ſlander, perſecution, ſickeneſſe, in miſerable olde age, plagued by diſobedience, in all ſucceſſe of mariages, in pouerty, and finally in whatſoeuer griefe of minde, trouble or aduerſity. In each of all which is vſed a great efficacy of perſwaſion for the mittigation of all theſe, as by laying the troubles and vncertayne ſtate of the world, with innumerable euils annexed to the turning wheele thereof, that the miſchiefe caſt vpon our necks is not to vs alone, but common to all, who though not with the ſelfe ſame, yet in ſome ſort or other are alike diſquieted, that ꝑ beſt way to expell the griefe thereof, is by meditation of our eſtates, the condition wherein we liue, the ineuitable force of that which is befallen vs, which becauſe wee are worldlinges muſt needs in like ſort betide vs, how near therby we may be drawen in contempt of earthly vanities, the inticing baites, whereof are enuenomed with ſo many and ſharpe poiſons, that troubles are ſent vnto vs from God, to call vs thereby home vnto him, that they are the ſcourges of our diſobedience, that by ſuch meanes wee are diſcerned to bee his children, that by patiente ſufferaunce, and entertainement of our harmes, wee doe neareſt approche vnto him who being in humaine ſhape on earth, conuerſing with men, was perſecuted, ſlandered, tooke vpon him the moſt deſpiſed eſtate of pouerty, and by cruell death was conſtrained, that they who are cloied with moſt aboundance, haue therfore the greater charge layd vppon their neckes, and that no one then they

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are nereſt to deſtruction, the height of whoſe eſtate, oftentimes occaſioneth their vntimely deaths: finally, that it were bootleſſe to ſtriue againſt their forces, in that wee thereby ſeeme ignorant of Gods pleaſure & ordinance, who working all things vnto the beſt, knoweth perchance the puniſhment to be moſt fitteſt for vs, wherewith if we were not entangled, wee might happily forget him, and become careleſſe regarders of his hye and mightie excellencie. So and in ſuch manner may wee wade in theſe actions, wherof hauing now deliuered ſufficient, wee will adde hereunto one example more, and therewith of this title conclude.

An Example Conſolatorie, pleaſantly written to one, who had buried his old wife.

THe poſting newes hetherward of the late deceaſe of my good olde miſtris your wife, hath made me in the very going away of mine ague fit, to ſtrayne my ſelfe to greete you by theſe Letters. In the inditing whereof, I many times prayed in my thoughts, that I were as readilie deliuered of this my tertian feuer, as your ſelfe are in mine opinion deliuered, and by ſuch meanes rid of a hatefull and very foule encombrance. I doubt not ſir, but you doe now take the matter heauilie, being thereby diſpoſſeſſed as you are of ſuch an intollerable delight, as wherwith you were continually cloyed by the nightly embracements of ſo vnweldie a carcaſe. I haue I muſt confeſſe very ſeldome knowne you for any thing to mourne, neuertheleſſe, if by ſuch meanes you bee happily conſtrayned to chaunge countenance, I haue prepared a golden boxe wherein I meane to conſecrate all the teares you ſhed for that accident, to *Beroeynthia* the beldame of the Gods, as a relique of your great kindſhip and curteſie.

Beleeue me T. I am ſorie that mine ague had not left me, and that I were not now in L. with thee, were it but to view thy lookes and manlike behauiour, after ſo hard a bickering and incounter, wherein thou was bereft a heart of golde ſo daintie, as I promiſe thee to ſome graue ſober fellowe, might

haue become pretie conceipted, and a very ſweete pigges nie. Well T. if thou muſt needes looſe her, *ferendum eſt quod mutari non poſſit*, be not ſad I pray thee, we will finde out a better match wherewith to delight thee. Thou muſt conſider that it is requiſite that all things ſhould bee done with indifferencie, ſhe hath left a thouſand pound in goods and a C. marke by yere vnto thee, let that content thee: what though ſhe was not maried a moneth to thee, thou muſt be a patient man, her long continuance with ſo much wealth might peraduenture haue glutted thee. The Gods haue become more fauourable to thy yong yeares, then thy ſelfe doeſt conſider of. She might I know haue liued longer time for age, (for foure skore yeres olde I graunt is nothing) the woman alſo in very good plight too, by Saint Margerie: but what of that? we muſt as I ſayd before, beare with neceſsitie. I pray God thou beeſt not ouercome with ſorrowe, but thou maieſt take it quietly. There be men in the world that are ſo careleſſe of their fortune, and ſo very fooles in their wiſhing, as they could content themſelues greatly to bee in the like predicament with thee: but thou I aſſure my ſelfe art of a cleane contrary opinion, ſweare no more good T. I am perſwaded alone that it vtterly diſcontenteth thee. But heareſt thou? play not the madde man for all that, I will rather comfort thee my ſelfe, then that thou ſhouldeſt dye for ſorrowe.

One thing greatly miſliketh me, I heard ſay thou tookeſt an oth vpon her death-bed neuer to marrie agayne? ſee how loue may leade men? good God it is ſtrange? I promiſe thee I could hardly be perſwaded thou didſt ſo, without I ſhould heare thee ſweare it. Be not ſo ſottiſh good boy, remember thy ſelfe, and thinke on the Philoſophers words: *Non nobis ſolum nati ſumus.* Thou maieſt haue a wife man, and become the father of nintie nine children perchaunce ere thou dye. Forſweare thou nothing good T. but building of Monaſteries and entring into religion, for theſe my ſelfe dare vndertake thou neuer wilt nor menteſt to doo. I would faine talke longer with thee, but I am wearie, and therefore intend to leaue the expectation of the reſt, till I fortune to ſee thee.

Fare

Fare (as otherwiſe thou canſt not chuſe) well, hauing neither olde wife nor feuer, wherewith to encomber thee. At S. this of, &c.

WHat anſwere now may bee returned to all or any of theſe letters, is to be expected accoꝛding to the griefe oꝛ preſent condition of the partie. The efficacie of the one whereof may be ſuch, as endureth ſmall arguing, and the inclination of the other ſo plauſible, as beareth with whatſoeuer may ſound vnto them comfoꝛting. But foꝛ becauſe the labour were endles to meaſure by wꝛiting, the affections of each one in particular, I will onely ſet downe foꝛ this one fourme, the generalitie which may be inferred to the circumſtances of any other. A Letter *Reſponſorie* therefoꝛe, vnto any of theſe Epiſtles, ſhould in the generall parts thereof, contepne (as ſeemeth me) a *Remuneration* oꝛ friendly acceptance of their good wills, that ſo haue been employed in comfoꝛting, and (if the partie ſo thinke meete, oꝛ the occaſion ſo ſtandeth) to commend the wiſedome, learning, fauour, care oꝛ liking, of him that ſo wꝛiteth, and therein alſo the good effects, the ſame haue wꝛought, if ſome things (that may be alleadged) did not impugne it, ſhewing his councell is farre leſſe vehement then our euill, and therefoꝛe ſwapeth not in reſpect thereof, in our mindes, ſo much as might haue done with many others. In concluſion, that wee acknowledge neuertheleſſe his great diſcretion therein, and deſerued accompt of his trauell. Each of which places, how they are to be diſtributed appeareth in the example following.

A Letter Reſponſorie to be conferred to an Epiſtle Conſolatorie.

GOod brother, I haue receiued your louing letters, wherein carefully, diſcreetly, and effectually you haue endeuoured to miniſter ſundrie comforts to my peſtered and diſeaſed minde, in all which I confeſſe you haue dealt with me as appertayneth vnto a faithfull, curteous, and moſt regarded brother,

ther, whereunto as much as poſsibly may be expected, I yeeld my ſelfe vnto you for the ſame moſt bounden and aſſured. Neither will I wrong you ſo much as to denie, that in peruſing the contents thereof, I was not ſometimes by the force of your arguments a little withdrawne from the deepe conſideration, and hard ſuppoſe of my preſent euills, but entring agayne into mine owne eſtate, and finding how mightily the ſhewe of my forwarde miſhaps ſwayeth ouer my maiſtered ſpirits, I do imagine the greatneſſe of my loſſe to be ſo much, as in compariſon whereof, whatſoeuer you haue deliuered either in the mitigation or qualefying of my harmes, ſeemeth farre leſſe in quantitie, then the ſmalleſt that may bee conceiued of all mine euills. Follie were it for me to thinke or you to beleeue, that the penſiue imagination of a thing ſo neere, as wherupon concerned earſt, the ſumme of all my ioyes, pleaſures, and happineſſe, could with the vehemencie of a fewe ſpeaches (more of zeale then equitie deliuered) bee ſuddenly remooued. But (as hath the adage) *Omnes quum valemus recta conſilia egrotis damus:* For councell is plentifull in euery one, whoſe conceites by freedome are exempted from any paſsion at all. Take it not ſo good brother, that I thinke you not, for me, as well as my ſelfe, to bee a partaker of my griefe, for I know it well you are, but yet the one proceedeth of charineſſe, the other of extremitie, you in pitie of my ſorrowes, and I in the very touch of mine euills. What Time may do I cannot tell, to weare away, what preſently I feele to be forcible vppon mee, yet feare I the worſt, but will giue my ſelfe notwithſtanding as much as in mee lyeth, to the practiſe of your councels. How euer the caſe ſtandeth, I muſt acknowledge, that very weightily you haue dealt concerning mee, and for the ſame will neuer ceaſe to thanke you. Fare ye well, this of &c.

Of

Of Epiſtles Monitorie and Reprehenſorie. *Chap. 12.*

IN this place wil we conclude our Epiſtles *Conſolatorie*, & paſſe out of the ſame title to the next thereof, which are *Monitorie* and *Reprehenſorie*. The one part thereof being *Monitorie*, conſiſteth in forewarning to the vnexperienced ſuch matters as he knoweth not, in ſort as if therewith he ſhould bee thoroughly acquainted: the other, in ſkilfull explaning the offence of a thing faultie, which ſtandeth vpon to bee reformed. And inſomuch as there be few men that gladly like to be ſuppoſed ouermuch faultie, or loue much to be rebuked for the greatues of their errors, the order therefore of theſe *Monitarie*, in ſetting forth what may be counted offenſiue, ſhall not accuſe but admoniſh, frō the greatnes or ſmalues of the ſame, qualifying the bitternes of reprehenſion with a certaine manner of praiſe, how euer deſert doo affoorde to the furtherance thereof. For in a gentle condition or minde, not altogether beat vnto euill, to ſuppoſe that the greateſt parte is the better inclined, and it alſo in ſome good meaſure to commend, breedeth no ſmall incouragement to doo well, he to whome the admonition paſſeth hauing meane thereby to think that his behauiour is not ſo farre ouergrowen, but that preſumptions of his *Virtues* doo yet ſwap in mens opinions, or at the leaſt wiſe imagining that men are ignorant altogether of that, whereof they ſéeme to take no notice at all, hee will ſtudie the rather to harken to ſuch wholeſome directions, & accordingly to reforme his maners thereunto betimes. And verily (as you haue before in the examples *Diſſwaſorie*) ſo in this alſo it would not be amiſſe where we ſée an offence but new beginning, to induce many good conditions of the partie to bee oppoſed againſt the ſame, and to lay before him, how ill ſounding it would bee to the due commendation of the other, to be touched therewith. Or otherwiſe where we ſee an inclination (though no matter in action) to euill, to ſay, that not for that we ſæ him ſpotted

with such offences, we doo warne him from their soyces, but to the intent he may thereby the better bee instructed, in the vilenesse and discommended partes of the same, or that, because we are for the most parte led away and easily sliding into euill, we set before his eies therein, the hazard and inconuenience of such euill. Now if the matter be so farre forward, as we finde it a playne and open imperfection in him to whome we write, let vs then consider the waight or inualiditie of the action, which being too monstrous or notorious, it then needeth not admonition but sharpe reprehension, and is thereby secluded from the partes thereof, but not being intollerable in his age or estate, in whome the same is found, then shall wee not aggrauate, but extenuate the apparance thereof, shewing that it is a thing common for men to fall, chiefly young men, who by the furious stirg of their youth, and want they haue of aged experience, are hastely led thereunto, but yet therewithal how many wayes necessary it is, that hee be withdrawen from the same, least happely the long entertaynement giuen to a fault, make it seeme a great offence, and consequently he be thereby led into farre more dangerous euills. Hereupon may we manifest vnto him our loue and tender care wee haue ouer him, compelling vs for such cause to forewarne him, declaring that our selues falling into the like errors, would bee glad at his hande to finde the lik, if the skill and experience of the partie might haue so much performed. Another kinde of admonishment or reprehension there is also, when men deale with those who are highly before them in accompt, vnto whome either imminent danger or occasion of great hate or misslike pursuing the same, forbiddeth in expresse maner to vse vnbeseeming termes, insomuch as their estate (being peraduenture loftie, and of power to command or sway ouer vs) will not admit by writing to intermeddle with their actions, and yet happely by reason of some hard dealings offered vnto vs, or our friends, might seeme much to preuayle in one sorte or other to giue them notice of it, whereby to auoyd if it be possible, the expected vehemencie and intollerable suppoyt of the same. With such men to deale, behoueth if at least wise we be compelled

thereunto,

thereunto, to make a recitall of many virtues, ſuch as might bee commendable and beautifyng vnto ſo great eſtate and authority, & therewithal ſetting forth the worthines to the vttermoſt of that we wiſh to be in him planted, we may falſly alſo ſuppoſe thoſe *Virtues* to be inſinuate in his perſon, and how much they are greatly furthering to his name and reputation, by occaſion of which, we may in the contrary haue meane to lay open al thoſe vices, the inſupportable burden, vilenes, & execrable hatefulnes (or what bad purpoſe ſoeuer is in them cõcluded) & ſhew how much they impugne ỹ ſtate, rule or authority of any one, what blemiſh they caſt vpon him in whom they are frequented, how they deſtroy the good parts for which men mighty and gratious haue deſired to bee commended, the conceipt whereof, may be with ſuch facility and excellencie caried as that be to whome we write, ſhall with ſome inſight thereinto receiue a ſpecial view of his own faultines, yea and by the couertnes of the ſame, may alſo participate within his owne imaginations, the particular loue and hate generally attributed to either of both, wherin what other thing ſhall wee goe about, but in ſilence to admoniſh or reprehend, what in each of theſe ought to be refuſed or followed, which maner of writing performed to ſuch ende and example, without ſhame and bluſhing at all, each one may lawfully vſe, otherwiſe palpably to affirme thoſe virtues and praiſes to be in a man in whoſe actions becomming moſt notorious in all kinde of apparance, no one thing is to be found ſo plentifull as very wickednes it ſelfe, this were a flattery moſt deteſtable, and of all others moſt filthy, to be in any writer receiued. Such kinde of admoniſhment or reprehenſion is pretily alleadged to haue beene vſed by a certayne poore man, who neighbouring neare vnto one worſhipfull and of great accompt in calling, but therwith more practizing with vehemencie, then honeſtly vſing his knowledge of the lawes, had ſuſtayned a miſhap by an Ore of the Gentlemans, who being a fierce beaſt had goared a Cow of the poore mans. The poore man hauing receiued wrong, and doubting how to haue recompence, by reaſon that the Gentleman was of as noted authority as knowen hardnes,

and to whome expreſly he durſt not complayne of the iniurie, deuiſed yet this ſubtiltie wherewith to intrappe him. Hee commeth to this great mans houſe, and being brought to his preſence: Sir (ſayd he) I am come to deliuer vnto your Wor. who are a Iuſticer in place, for righting of wrongs done and committed, a matter very conſcionable to be reſpected, & for which in my opinion there ought to be made a recompence. An Oxe of mine being a naughty beaſt, through ỹ default of mine owne fence hath goared a Cow of your Worſhips, which is now loſt and dead by the miſhap thereof. Sayſt thou ſo ſayd this great man, by my fayth thou muſt then pay for her. And good reaſon too ſir ſayd the poore neighbour, for it was a wilfull offence, but and if it pleaſe your Worſhip I miſtooke my arrand, for in truth, it is your Oxe that by default of your owne fence hath entred my ground and goared my Cow. Oh then quoth the other, the caſe is altered, we will talke therof at ſome more leaſure hereafter. Now howbeit the poore man happely departed without recompence, yet at the leaſt by this prety deuiſe he made the Gentleman to vnderſtand his fault, and ſo far as he beſt might did both admoniſh and reprehend his owne hard and iniurious dealing by ſo wittie a concluſion: for had he not thus gone about the buſh, it is like hee had not onely been fruſtrate of recompence, but alſo voyde of any ſentence at all of wrong, which by this handling the matter was by the Gentlemans ſelfe clearely on his part adiudged. Infinite ſortes of theſe, aſwell in the wiſe ſayings of Philoſophers as in other written hiſtoryes are extant, which for breuity I omit and leaue to the deſirous therof, for their better ſatiſfaction, and hence will proceede to the examples of theſe two ſeuerall ſortes of Epiſtles.

An example Monitorie, concerning a ſtayed and well gouerned life.

Exordium

THe execrable force of miſchieuous euill, being ſuch, and the maleuolent diſpoſition of the frowning heauens to ſome kinde of people ſo great, as hauing once throughly

throughly planted the fatall ſting thereof, in the inward conceipt of thoſe that with tooth and nayle, couet to participate the barren and accurſed fruites of the ſame: it ſeemeth they be created to none other ende, but onely by daring to perpetrate whatſoeuer matter of villanie, to purchaſe to themſelues by determination of a ſhameles life, the limited rewarde of an vnprouided, ſhameleſſe, and ignomious death. The inchaunted courſe whereof, perceiuing in theſe daungerous times how much it hath bewitched the eſtate and courſe of the whole worlde, and conſidering therewithall, that by reaſon of your fathers late deceaſe, you being a greene youth, voyde of experience, bent to the triall of all companies, richly poſſeſſed, and wealthy endued, are nowe left into your owne handes, and thereby deliuered from the plawſible and quiet moderation of a faythfull and louing guide, vnto the endleſſe reach of a youthfull, careleſſe, and vncontrolled libertie, hath moued me in reſpect of the care that euer I erſt had of you, being yet but a Childe, and in aſſured teſtimonie of the memory I haue euer proteſted to the ghoſt of your louing parent, to admoniſh you of ſome fewe thinges, touching the order and conuerſation of your liuing, being a courſe ſo important, as in the admittance and exerciſe whereof, can not but conſiſt the ſcope and after fruition of all your happineſſe, benefite, and lawdable continuance. Membrum

And firſt of all will I call vnto your remembrance, that being the ſonne of ſo virtuous a father as you are, how greatly it importeth vnto your eſtate to bee well gouerned, that as well the precedent virtues, as auncient poſſeſsions of your anteceſſor, may in your perſon be euermore ſhining and reſiant, that of your deceaſed Parent (as well as in corporall ſhape and fauour) you beare the true Image and ſhew of his worthines, ſo you ſtand not more in your actions vpon the glorious name or title of a Gentleman, then of the very true and externe conditions and behauiours, that rightly doo produce and make a Gentleman. And albeit I finde no great apparant cauſe (your youthfull head and vnſtayed Propoſitio. Paradigma

ſtate of headſtrong liberty onely excepted) that may induce any arguument or ſuppoſall to the contrarie, but that you are or may be ſuch and of ſo worthy and great regarde, as touching your life and other conuerſation, deeply inough may be adiudged to conceiue of all or any parte or theſe: yet knowing how many and how ſundry are the euills wherwith our mortall ſtate is endangered, how diuers are the motions to wickednes, and how many wayes we are ready to fall into the crooked pathes of the ſame. I could not but warne you, that comming euen now into the middeſt of the world as you doo, you ſhall finde ſundry baytes and allurements drawing you into the worſt & moſt vileſt partes thereof, that vnleſſe you were directly gouerned with the right rule and ſquare of an honeſt & ſober life, twenty to one you would not onely fall very deeply into the inconueniences thereof, but (without great and vnexpected chance, occaſioning the contrary) are like to be drowned and ouerwhelmed therein for euer.

Monitio. You muſt call to minde, that liuing in a place ſo ordinarily frequented as is the City wherein you are, and being in fellowſhip with ſo many and diuers ſortes of men as you now bee, conuerſing alſo with the innumerable multitudes of perſons, of all eſtates, conditions and faculties, as you there doo, it is no difficult thing for a young youth of your birth and qualitie to be led into leawdneſſe, of a wanton to become diſſolute, of a ſpender to be made a conſumer, nor of a towardly Gentleman, to bee framed to an vntowardly companion. Much may theeuill example of ſome lewdly giuen, conduce hereunto, making you to beleeue, that to become a royſter, is credit; to be a ſwearer, valiant; to ſhewe your ſelfe a waſter, liberall; that to become a drunkard, is fellowſhip; to maintayne rakehels, is bountie; to be fantaſticall is youthfull; and to be an vnthrift is to be counted gentle: but beeing ruled by mee, you ſhall giue heede to neither of all theſe, being ſuch and none other indeed as ſoly will breed your deſtruction: but contrariwiſe in gaining of credit you ſhall become modeſt and diſcreetly behaued, in being noted to

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be valiaunt, you ſhall be a ſupporter of honor, ſhewing your ſelfe liberall, it ſhall be in rewarding the good, in maintayning of fellowſhip you ſhall vſe ſobriety, in being bountifull you ſhal remunerate ſeruices, in manifeſtation of your youth, you ſhall entertaine honeſt pleaſures, and in being gentle, approue therewithall frugall.

The Aſſe goeth out in the morning to carry burthens, and in the euening receiueth his prouander for aduauntage. The Oxe grazeth all day in the paſture, and at night is carryed into the butchers ſtall, theyr reward is theyr feeding, and the contentment they require is onely to fill their bellies, behoueth that men alſo who from beaſtes are ſequeſtred by many degrees of reaſon, ſhould of their continuaunce and final determination liue a like careleſſe? No verely, it is too much vnſeemely. Such illuſions as theſe are not fitte for a man, who by the nobility of his creation was ordained to ſway ouer, and not to become ſubiect to ſuch vilities. You now being at your owne choiſe and liberty, muſt beware and giue great and diligent aduertiſement to all your wayes, you muſt eſchew and auoid not only the very euils themſelues, but alſo all occaſions inducing or partaking with thoſe euils, you muſt imagine, that to be in all things temperate and diſcreet, argueth ſolie your reputation, ſhunne vice as you would doe a ſerpent, fly wicked company as a peſtilent infection, doe alwayes things worthy your ſelfe, affect not ſo much the vainglorious title of praiſe, as deſire how and in what ſort to deſerue and win praiſe. Eſteeme nothing ſo precious as time, abandon ſloth, and in all your ſociety (as neare as may be) accompany with the beſt. Conſider that *ſuch as is the tree ſuch is the fruite. Who toucheth pitch muſt needes be defiled. With the good thou ſhalt bee made good, and with the euill thou ſhalt bee peruerted.* Thinke none ſo great an ennemy as he that miſleadeth you. Miſdeeme no man willingly, and giue occaſion to all men to iudge of you indifferently. Theſe counſels (forwarnings of your ruine or happines) if aduiſedly you will hearken vnto, and faithfully lay vp among your chiefeſt ſecrets, it ſhall no waies repent you to haue bin a man, nor diſcontent me in this

Sententia.

Paræmia.

Peroratio.

this ſort ſo much to haue councelled you, in that purſuing the effects thereof, you ſhall become ſuch as I wiſh you, and your careful father if he had liued would haue bin glad to haue ſeen you. The Almighty giuer and moderator of all our actions, bleſſe & keepe you. Farewell from my houſe at D. this of &c.

An other Epiſtle Monitory, touching the reformation of a couetous life.

Exordium. Albeit good brother I know the matter of my writing will become offenſiue vnto you, and that I am not ignoraunt what heauy aduerſaryes you haue, that daily do goe about to ſuppreſſe the ſound and faithful aduiſe of thoſe who without flattery doe wiſh hartily well vnto you, and ſtudiouſly are buſied at al times for and towards your good. Such neuertheleſſe is the loue and duety that I owe you, as ſeeing you in ſo great an errour as you are ouerwhelmed in, I can not in reſpect of our brotherly affection, but I muſt needes warne you of it, whereof if you become not repentaunt and a Metanomia renouncer betimes, I doubt, not only the world will cry out againſt you, but God alſo in high diſpleaſure will bee angry with you. Truely for mine owne part I am aſhamed, and alNarratio. ſo it greatly greeueth me euery where to heare of the extreame couetouſneſſe and hard dealings by you vſed towards your poore tenaunts, and other the inhabitaunts about you, who notwithſtanding that God hath aboundantly bleſſed you, with riches more then ſufficient, you bee yet ſo miſerably bent vppon the world, as you care not by what diſtrict and ſeuere handling you doe attaine vnto your wealth only ſo you haue it or can come by it, you hold no conſcience or queſtion at all of the winning it. Alas what cries doe you procure Ecphoneſis againſt you of the poore and wretched people, who being plagued with the hard yoke you lay vppon them, are not able of them ſelues to redreſſe, but only doe pray to God that he will for them reuenge it. The matter credit me is too hatefull, and ſo great is the oppreſſion and wrong therby offred, as it cannot continue. Might my words become of waight

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vnto you, I would wiſh you to leaue it, and if not for my ſake, or in regard of your owne credite thereby ſo greatly blemiſhed and impayred, and your good name and fame vtterly by ſuch meanes obſcured and defaced, yet for Gods ſake, who commaundeth charitie and right to all men, who willeth that we doo to euery one as we would be done vnto, who forbiddeth by ſuch execrable lucre to heape to our ſelues ſo vniuſt and filthie gaine, you will refraine it, reforme it, amend it. In trueth you doo not knowe, how much euill thereby you procure vnto your ſelfe, the blind deſire you haue to heape vp riches will not permit you to ſee, what rancker, miſchiefe, impietie, terrour and dread, you crowd ſo neere togethers, the little care you haue of the world to come, ſo quencheth your affections, as you haue not power to beholde the enormitie wherein you are ſo vehemently tranſported. For ſhame abſtaine and become not the common obloquie of all men, bee not you the man alone whom ſo many ſhall curſe, and al men for the moſt part crye vengeance of. Otherwiſe if by no admonition you will relent, aſſure your ſelfe, God who is the righter of all wrongs will in moſt ſeuere manner compell you vnto it, and in the ende by great rigour puniſh you for it. It little liketh me that herein, ſo iuſt cauſe remayneth, as whereby I am forced in this ſort to argue with you, in which action the nature of a brother may giue you to vnderſtand in what ſort I admoniſh you, and with what louing care I retaine you: the conſideration of which, hath mooued mee (as my ſelfe would wiſh in the like of whatſoeuer I ſhould haue erred, to be dealt withall by you) to accompt the ſweete rebukes of a friend to bee farre more profitable, then the diſſembling glozes of a cruell and bitter enemie, to which end whatſoeuer I haue ſayd, may in like manner bee conceiued by you. Farewell L. this of, &c.

Membrum

Aſyndeton.

Congeries.

Metaphora

Metonomia.

Peroratio.

Sententia.

An Epiſtle Reprehenſorie to a Father, touching the lewd and ill demeanour of his ſonne.

Exordium. THough it ſeeme an approoued folly to caſt pearles before ſwine, or to offer a golden ſaddle to an Aſſes backe: yet
Allegoria. (not that I thinke eyther the Sowe worthie of the pearles, or the Aſſe fit for the ſaddle). I haue written vnto you, the one reaſon to manifeſt vnto you, the vile and bad parts of your ſonne whereof you will take no notice, and of which this Letter heerein cloſed ſhall beare ſufficient teſtimonie: the other for charities ſake, to reprehend you which are his father, in his benefite and timely looking to, to winde him from that, which by ſmall ſufferance may breede your woes and his irrecuperable deſtruction. I haue vnderſtood that hauing been found
Narratio. heretefore in the like pilfering with two Maſters that he ſerued, and the ſecret information therof being brought to your eares, you miſliked his courteſie that told you, iuſtified the matter to be falſe that was deliuered you, and not ſo much as examining the action at all (which a good father would haue done by all maner of induſtrie) you allowed your ſonne for honeſt, and affirmed that it was vnpoſſible he ſhould enter into any ſuch theeuerie. If I ſee the childe of ſuch a father come to an euill end, I will not maruaile at all, ſeeing that beſides the ordinarie inclinations alreadie graffed in his young yeares, his parents are content by winking at it, to giue him furtherance, and in manner to affirme that it ſhall ſo be, in ſo much as therby ſeemeth, the ſonne hath ſworne he will neuer liue vnhoneſtly, and the father hath promiſed that he will ſet
Erotema. him forward to *Tiburne* for his vilanie. Is it reaſon that men (of zeale and conſcience) ſhould goe about to pitie their miſfortunes, who haue proteſted neuer by compaſsion to preuent in themſelues, the iuſt and appropriate reward of their
Aporia. owne euils? What ſhall I ſay to the vnhappie father of ſuch a ſonne, or rather vnhappie childe of ſuch a father, whether ſhall I forwarne him or thee, the one purpoſing, the other animating,

nimating, to what vnto each of you in the end muſt become a particular deſolation? Truely theſe things will not continue, they cannot long hold. Well (not in reſpect that either of you haue deſerued ſo much at my hands) but for pities ſake, I am content to beare with your infirmities, and (ſo you will not vrge me to your owne harmes) by your curteous, though not ſo much as honeſt vſage (for honeſtie willeth I ſhould haue mine owne againe, or recompence) will part with my loſſes: but yet therewithall warne you (to which end I haue written this Letter) that you preuent your miſchieues betimes, you doo conſider the ſucceſſe of your owne harmes, *ſo long the pot goeth to the riuer, that at laſt it commeth broken home*, euery man will not deale with you as I doo It cannot chuſe but you muſt needes knowe, nay rather bee a partaker of your ſonnes euills, how euer you diſſemble with the world, and face out the matter before people. Take heed I ſay, *God when he ſtriketh ſmiteth home*, you will els repent it, for it will none otherwiſe bee. Becauſe I haue yet ſome hope, that by driuing into your conceipt the enormitie hereof, and diſcouering the pack which you ſayd was lockt vp from your ſeeing, that at the leaſt wiſe for the feare of God, and to ſaue him from the gallowes, you will endeuour to chaſtiſe him. I haue ſent this bearer, who can informe you of the trueth, time, and place, of that which you goe about to ſhrowde vp ſo couertly, and if afterwards you will not bridle him, I proteſt his ſhameles forhead muſt bee corrected by iuſtice, and the lawes muſt further paſſe vpon him. Surely, not for enuie of the perſon, but for the ſhameles brow he beareth, as one that had done none offence, to prouoke me by euill vſage to blaze his faults, that otherwiſe by good councel would haue couered them: I think it a deede meritorious to haue him puniſhed. if you haue a deſire as a father to cheriſh him, haue regard as a friend betimes to correct him, otherwiſe you ſhall ſooner ſee him come to ſhame, then any wayes climbe vnto credite. But for ought I can heare, both father and mother are ſo addicted to the bolſtring of his dooings, as that it ſeemeth they haue alreadie vowed their infamie to the worlde, and his life to the gallowes.

Oriſmus.

Paræmia.

Correctio.

Sententia.

Peroratio. lowes. Good councell may doo much, and though in taſte I ſeeme a bitter enemie, the proofe in triall ſhall be better then of a fawning friend.

An example Reprehenſorie, wherein a man of wealth ſufficient, is reprehended for marriage of his daughter, to the riches of an old wealthy Miſer.

Exordium SIr, I am not a little grieued for the loue I owe you, to ſee that in theſe ripe yeres of yours, wherein men commonly are freight with diſcretion, you neuertheleſſe doo very indiſcreetly goe about to compaſſe a matter ſo repugnant to reaſon, or any manner of conſiderate, and ſage aduiſement,
Metonomia. as whereat the world can but wonder, and whereof all that knowe you, or by any meanes may vnderſtand of the match, will no queſtion greatly accuſe and for euer condemne you.
Propoſitio. It is deliuered with vs here for certayne, that you are intended, (vpon the doting affection of a miſerable old man your
Metaphora. Epitheton. neighbour, whoſe yeares are as well freight with diſeaſes, and his manacled and benummed old ioynts with imperfections as his barred cofers with coyne) to marrie vnto him my neece and your yongeſt daughter vppon a ſoddaine, and that to the furtherance thereof you offered to contribute of your owne ſtore, a reaſonable and ſufficient portion.

Truſt me, when I heard it at firſt, I deemed it as a counterfeit ieſt, thinking that the man whom I ſo well knewe before
Ironia. time, could not on a ſodaine become ſuch a peragon, as wheron a mayden of her fewture, youth, accompliſhment and fauour, could ſo quickly become enamoured, neither thought
Antonomaſia. I that howſoeuer the dotage of the old man ſtood as a conceit to ſmile at, that you for your part would ſo much as vouchAuxeſis. ſafe to hearken to it, eſpecially at any time ſo ſeriouſly to ſpeake of it, much leſſe to open your purſe to become a purchaſer of it, or by conſtraint at all, to inforce her fauours, to giue ſigne or token any wayes vnto it.
Ecphoneſis Alas ſir, was there no one thing more wherein beſides you could ouerſhoot your ſelfe, but onely in ſo bad a purpoſe, an

action

action ſo vnhoneſt, an intendment ſo vile, a matter ſo much impugning nature, as that the very earth, or hell it ſelfe, could not beſch out againſt the faire Virgine, ſo huge and ſo intollerable a miſchiefe, to match I ſay, the matchleſſe fauour of ſo young and dainty a peece, to the filthy tawny deformed and vnſeemely hue, of ſo wretched and ill fauoured a creature? What nature is this, to worke vnto her (whome of your own fleſh you haue engendred, whome ſo long you haue nouriſhed, whom to ſuch and ſo many perfections you haue trayned) vppon a ſodaine, nay euen in one moment, ſo manifeſt an occaſion to caſt her away, not yeelding vnto her heauy cenſure, ſo great a benefite as death, but ten thouſand griefes, the leaſt of all which is worſe then any death that may be, wherein comfortleſſe ſhe may complaine, grieue, and bemone her ſelfe without any reliefe at all, but by the precious price and hazard of her owne ſoule. Synonymia. Hyperbole. Prosonomaſia. Synonymia. Epanaphora. Correctio. Hyperbole.

How vnequally do you deale herein, to render vnto her being ſcarce ſixteene yeares of age, a husband enfeabled by foure skore yeares and vpwards, whoſe toes are ſwollen with the gowte, and legges conſumed with the dropſie, whoſe leane carcaſe beareth no apparaunce but of old ſcars, and ſtiffened limmes become vnweldy ſupporters of his pined corpes, whom furres muſt fence from the leaſt blaſt of cold, and dew of nappy Ale cheriſh with warme fiers, whoſe night cap carryeth more ſtore of heate, then all his body doth of agility or ſtrength, and noſe far more fruiteſull then ſauory, with diſtilling drops down trilling from thence in freſheſt ſpring of the iolieſt ſeaſons, maketh ill fauoured refections. What wrong do you render the poore mayden therin? How vnworthy and far ill beſeeming is the ſame to her, who hath ſuch a father, and apparantly ſhall be knowen to be ſuch a mans daughter? ſhall you not therin be noted of great folly, will not all men laugh at it, pitty it, cry ſhame of it, and her ſelfe poore ſoule pray to God to reuenge it? Antitheſis. Hypotipoſis. Antiphraſis. Eroterna. Aſyndeton.

It is too much intollerable beleeue me that you ſhould endeuour in this ſort by collour of your fatherly authority to conſtraine her, whome (albeit ſhe is your childe) yet may you

not thus forcibly compell vnto ſo vnuſed and vnnaturall extremitie: Conſider with your ſelfe how grieuous the thing you goe about to compaſſe, may retourne vnto her, and whereas liking and choiſe, is of all other things in caſe of mariage to be accoumpted moſt deareſt, you not onely againſt her will, doe endeuour to induce a breach thereof, but alſo doe giue her ouer into the handes of ſuch a one, whoſe inequality ſo far foorth diſſeuereth from her appetite, as that it can not otherwiſe, but (as vnto all others ſo vnto her chiefly) become inſufferable. Haue you no more care of her that is your daughter, but when now you haue brought her to the paſſe, wherein ſhe ſhould participate the vertuous and modeſt vſe of that, whereunto her yeares haue adapted her, and for which end and ſole purpoſe, mariage was by Gods ſacred ordinaunce at the firſt ordayned, in ſtead of a louing and contented husband, to giue her a withered old Truncke, in lue of ſweete and mutuall ſociety, to wedde her to ſorrow and euer loathed griefe, to endow her with larger profite, then with honeſt contentment, thinke you that ſhe is a ſtone, that her ſences from others are different in their right operation & qualities, that ſhe more or leſſe, in ſtranger ſort then any others, can become therein forcible or leſſe iniured? No ſir, aſſure your ſelfe, you muſt needs heape vp no other but extremities vppon her, it can not be but if you proceede herein, you muſt of force vndoe her, the end and concluſion is ſo vtterly bad, as it can not be remoued.

Diſtributio

Metaphora

Anthypophora.

Peroratio. Returne now therefore vnto your ſelfe, and thinke herein what beſt beſeemeth your Daughter, remember that what you take in hand in that action is vngodly, iniuſt, ſeuere, and vnnaturall, that in giuing ſuch a husband, you ſhall giue her (without the greater grace of God) & him both to the diuel. Conſider, that you are with piety, & to a chriſtian purpoſe and end, to moderat your authority, weigh with your ſelf that the couetouſnes wherewith you are ouercome is no purchaſe to her of ſafety. And ballancing all theſe in the weight and cordes of equality, withdraw your ſelfe, and by ſuch meanes become diſſwaded from ſo great an abſurdity. So may you

the

the more eaſily perfourme that vnto her belongeth as a kinde and louing father, and for the profite by this trauaile reaped at your handes, binde her and all vs with greater feruencie, to loue you. Whereon concluding the ſcope of all my former deſires, I ende, &c.

An Epiſtle Reprehenſorie to a young Gentleman

ABout ſeauen dayes paſſed, I receiued Letters from my brother N. the long expectation wherof, and deſire I had to be informed of your well doing, made me inwardly to reioyce at the firſt view of them, ſuppoſing that as I deliuered you out of my handes, I ſhould ſtill haue found you in the ſame predicament, without alteration, or ſo much as any ſurmize at all of that, whereof I haue thereby beene to my ſmall content and leſſe ſatisfaction, at large aduertized. Narratio.

It is long ſince indeede that you were with me, at which time you were in maner a Childe, neuertheleſſe in thoſe tender yeares yet ſo towardly giuen, and of ſo milde and gentle diſpoſition, as there was great cauſe why then I ſhoulde eſteeme of you, and much matter offered to all others that knew ye, whereupon to commend you: But now if it be true as I am enformed, your actions are turned quite contrarie, you are become a changeling, you are no more the ſame, but another in qualitie, minde, and operation. The matter being ſo, it ſeemeth vnto me you haue taken a wrong courſe, inſomuch as in exchanging of virtue you haue choſen vice, in ſtead of laudable exerciſes, a number of leawd qualities, in place of good and honeſt vſage, a life vnciuile, lewd and ſauage, your company keeping is without any order, your ſtudies are careleſſe, your paſtime reckleſſe, your tabling drunkenneſſe, your liuing vnthriftineſſe: finally bluſhing before time at all things, for their noueltie, you dare boldely now to aduenture any thing be it with neuer ſo great infamie. Theſe thinges my good coſin, I muſt needes tell you are vnfit for a Synonymia. Antitheſis.

Gentleman,

Epiſtles Reprehenſorie.

Gentleman, and much ill beſeeming that education of yours, whereunto they were neuer accuſtomed. From theſe by mine aduiſe you ſhall weeld your ſpeedie courſe and quickly depart, and with ſome facilitie giue ouer, calling to your remembrance, that what approacheth the condition of euery ordinary perſon is not meete for your credit, and what in men of common accompt appeareth to bee no blemiſh, is in your reputation adiudged to be a great and notable faultineſſe.

Hirmos. When men deſire to be well famed, and by true renoune to riſe vnto worthineſſe, they flie ſloath, and giue themſelues to auoyd all occaſions of Idlenes, they endeuour to become paynfull and induſtrious, to couet things of higheſt accompt, and to be in company with the moſt virtuous. Their credite hath no ſupporte by vanities, they ſeeke not their reputation among runnagates, they conuerſe not with Tauern hanters & bibbers, they liue not with men of vilde accompt, diſſolute and vngracious, ſuch kinde of meanes (as inſufficient to glorie) they deeme wretched and opprobrious.

Epiphonema.

You now if you would be ſuch as you ought to bee, muſt alſo purſue the tract of theſe, the ſweetnes & delicacie wherof (if but a little you will pierce into the ſowre and harſh taſte of the other) you ſhall quickly conceiue. Marke but the prayſe, benefites, eſtimate and good report, entertayned with the one, and on the other ſide, the diſcredit, ſhame, diſcommodity and vile reckoning alwayes made of the other, and then iudge by your owne decernement, how much and how greatly you are led awrye, in thus careleſly roaming vpon others vilities. And concluding with your ſelfe, the ill conceipt that all good men haue of ſuch hatefull and diſorderly kinde of liuing, returne betimes, ere too late, for want of good aduiſement, you fooliſhly begin to crie out of your winning.

Antitheſis.

Principijs obſta, ſero medecina paratur:
Cum mala per longas conualuere moras.

Firſt ſtop the cauſe, too late doth phiſick come,
When euills ſmall, to great (by ſufferance) runne.

Credit

Credit mee (whome euer you haue knowen to fauour you) the diſgrace that quickly you ſhall ſuſtayne, if betimes you relent not theſe euils, wil to a good mind become ſo vile and ſo odious, as not without great ſorrow and griefe, may bee wyped away. I diſguiſe not with you in that I ſay, for you ſhall finde it and approue it to be true. It is a ſhame for any man in thoſe yeares, wherein of all others his towardneſſe ſhould chiefly be effected, to bee accompted then bad, vilde, leawde, and ill demeaned, much more for a Gentleman, whoſe education was ſo good, whoſe infancie ſo well trayned, whoſe adoleſcencie ſo formerly with all kinde of virtues indued, to become, nowe when moſt diſcretion ſhoulde ſwaye in him, worſe then before, more diſordered then when hee was to bee corrected, leſſe commended in his owne gouernement, then in an others entertaynement. Auxeſis.

The loue that I beare vnto you, maketh mee the more largely hereof to informe you, which for that I deeme, not of any ill ſeede ſprong out of your owne nature, to be growen vp into ſuch kernels, I doo thereby adiudge, that with more facilitie they may be diſſeuered, the braunches I know are of others wearing, which I neuer wiſh to be ſo far forth liked, as to become of your owne gathering. From the inconuenience wherof, I hitherto haue ſtudied thus much to withdrawe you, as hee that moſt of all deſireth aboue any other to enioy you. The haſte of the meſſenger, and werineſſe of writing enforce mee to leaue. GOD who is the conducter of all happy endeuours bleſſe you, and till I heare from your ſelfe agayne, my ſelfe will expect the beſt reformation that my good opinion may induce me, as yet to conceiue of you. Fare you well this of, &c. Peroratio.

Of Epiſtles Amatorie. *Cap. 19.*

DIuers other patterns of ſundry occaſions concluded vnder this title, might beſides theſe here be put downe, whereof becauſe I haue ſo largely ſpoken in the diſcourſe before theſe Epiſtles, and that as well this *Monitorie*, as all other letters paſſing vnder the *Deliberatiue* kinde, doo conſiſt chiefly in aduiſing or diſſwading, whereby the *Theame* to euery of them is enlarged, I thinke the examples already propoſed to be ſufficient. And now the laſt of all theſe deuiſions yet vnſpoken of, is *Amatorie*, whereof becauſe the humors of all ſortes, therewith being poſſeſſed are ſo infinite, and ſo great an vncertaintie, as perchaunce euen in the very writing of his letter, the louer himſelfe is ſometimes ſcarce certayne of his owne conceipts, the leſſe muſt of neceſſitie be the precepts of the ſame directions, for that in ſome of them we require & intreate, in other ſome expoſtulate the matters and occaſions falling in the neck thereof, other times complayne, an other while fawne and ſpeak fayre, then purge or cleare the accuſations ſuppoſed agaynſt vs. Finally, innumerable are the ſuppoſes wherewith the reynes of loue are conducted. Yet in as much as I haue heretofore giuen vnto all other titles their ſeuerall precepts, I will ſomewhat alſo in this place ſpeake to the purpoſe thereof: In which I muſt firſt referre the learner vnto the conſideration of the honeſty of the action by him pretended to be written of, and then for the places of requeſt, complaynt, expoſtulation, or auoydance of any thing, principally to the weyght of his owne affection, which how vehemently, or ſlenderly it importeth, himſelfe can beſt teſtifie, and laſtly for the well ordering of either of theſe, to the examples *Petitorie*, *Expoſtulatorie*, *Defenſorie* and *Excuſatorie* in this booke plentifully deliuered, wherein howbeit the matter of loue is no wayes expreſſed, yet to any capable or well diſpoſed conceipt the conueyance thereof cannot in the ſelfe exchaunge of the ſubiect be without ſome moment.

In

Places Amatorie.

In this place, there might also be made a distinction of loue, wherein a *Simpathy* of mindes from man to man alwel vniteth together by an indissoluble league of amity their hearts in one, as betweene man and woman, and that for the most part by a farre more weighty league, and more inuiolable discretion. But sith the alteration thereof, as it much differeth in quality from the other, is also alike exchaunged by title, that one tearmed by the name of *Friendship*, and this other challenging only to be deciphered by loue, these amours, in this definition shall onely be intended such, as are modestly tendered from men vnto women, and so accordingly herein to be exampled and written vppon.

And howbeit the little experience I haue had of som conuersing in this kind of study, hath sufficiently taught me to know, þ the very instinct or setled impression of this kind of fantasie, is such a Schoole maister to inuention, and so cunning a refiner of enery well disposed conceipt, as that with very small helpe, it thereby commonly perfourmeth much more then wel could be otherwise intended. And that to the helping and putting forewardes of such inuention, a number of excellent penned discourses, onely pertinent and seruing to the efficacy of those amours, are with the greatest singularity that may be already deliuered: yet in so much as this booke taking vpon it to deliuer of euery the titles therin distinguished some one or other particular example, may not by the defect of these, seeme to haue any want at all of that, which in the first edition thereof, it hath already proffered. I haue thought good for order sake, to pursue also in this place the methode thereof, laying aside for this time the sweetened conceipts and humors of the other, in his conuenient place, to be by the title of friendship likewise hereafter commended. The examples whereof, are in sort following to be tendered.

An example of an Epiſtle, for the firſt entreatie of good will.

THe long and conſiderate regarde, wherewith in deepe contemplation I haue eyed your moſt rare and ſingular vertues, ioyned with ſo admirable beauty and much pleaſing condition graffed in your deſired perſon, hath mooued me good Miſtres E. among a number whom entirely I knowe to fauour you, earneſtly to loue you, and heartely to wiſhe well vnto you, to offer alſo my ſelfe vnto you. And howbeit I may happely ſeeme in your eies, the leaſt in worthineſſe, yet may you vouchſafe to reckon me with the greateſt in willingneſſe, wherein, if a ſetled and immoueable affection towardes you, if feruent and aſſured loue grounded vppon the vndecayable ſtay and prop of your vertues, if continual, nay, rather inexterminable vowes, in all perpetuity addicted vnto your ſeruices, if neuer ceaſing and tormenting griefe vncertainely carryed, by a hazardous expectation, cloſed in the circle of your gracious conceipt, whether to bring vnto the eares of my ſoule a ſweete murmur of life, or ſeuere ſentence of a preſent death, may ought preuaile either to moue, entreate, ſue, ſollicite, or perſwade you, I then am the man, who ſhrining in my inward thoughtes the dignity of ſo worthy a creature, and priſing in deepeſt weight (though not to the vttermoſt value) the eſtimate of ſo incomparable a beauty, haue reſolued liuing to honour you, and dying neuer to ſerue other but you, from whoſe delicate lookes, expecting no worſe acceptaunce, then may ſeeme anſwerable to ſo diuine an excellence. I remaine.

Your moſt paſſionate loiall and perpetually deuoted, &c.

THis example ſeeming to be in the ſuperlatiue degree, it is intended that the direction thereof or the like, ſhoulde paſſe

paſſe vnto ſuch a one, whoſe birth, education, or other complements, may ſufficiently aunſwere the greatnes and efficacy thereof, otherwiſe to one meanely demeaned, or farre leſſe enhabled, to endite or offer the like, it might ſeeme vnto the writer, a great indignity, as well in iudgement, as by an apparaunt want of ſome other ſufficiency. For which I thought good to admoniſh thus farre in this place, howbeit in the ſecond Chapter of this Booke, I haue touching a reſpect in al writing to be had vnto the party, his partes, place, and qualitie, vnder that part of courtelines in deliuerance therein ſpecified plentifully alreadie diſcourſed.

Another example to that purpoſe.

GOod Miſtreſſe E. I am bold though a ſtraunger, to make theſe Letters, meſſengers at this preſent of my good meaning towardes you, wherein you may pleaſe to thinke that I goe not about by pretence of a moſt entire and hearty good will which I profeſſe to beare you, to make preſent ſurmiſe thereuppon, that in ſo bare an aſſertion you ſhould immediately credite me, I priſe your worthineſſe at farre greater value, and weigh your good allowance ſo much, as I onely deſire hereby, that by your fauourable liking I may but entreate to haue acceſſe vnto you, not doubting but by my being in your preſence, I ſhall ſufficiently make apparaunt by proofe, the efficacy of that I now proteſt, and giue you ſo good occaſion to deeme well of me, as that you ſhall haue no reaſon to repent you, that vppon ſo honeſt and louing requeſt you haue condiſcēded to my entreaty. Whoſe health and proſperity tendring in all thinges as mine owne. I ſend you with my letter a token of that great affection I beare you, which I moſt heartily pray you to accept of, and weare for me. And euen ſo doe continue.

Yours if ſo you pleaſe to accept of mee, &c.

An aunswere to the first of theſe Epiſtles.

THat men haue skill, and are by ſundry commendable partes enhabled to ſet forth their meaning, there needeth as I thinke no other teſtimony then your preſent writing, your eloquence is farre beyond the reach of my poore wit, and the multiplicity of your praiſes fitter for a poetical Goddeſſe, then to the erection of any ſuch earthly Deeſſe. For my part, I hold them as the fancies and toyes of men, iſſuing from the weakeſt of theyr humors, and how farre my ſelfe can deſerue, none then my ſelfe can better eſtimate. Being one of good ſorte, as you are, I could doe no leſſe then write againe vnto you, the rather to ſatisfie the importunity of your meſſenger, wiſhing ſuch a one to your lotte, as well might paragonise thoſe excellencies you write of, and aunſwere euery way vnto the ſubſtance of all thoſe ineſtimable praiſes. So hauing, your loue and your writing, might (as I take it) be beſt ſuted togethers.

Yours as farre as modeſty will, to aunſwere your courteſies, &c.

A replie to the ſame anſwer.

GRacious obiect of my pleaſing thought, and miſtris of all my inwarde happines, ſweete were the lines you wrote, God wote vnto me your ſeruant how comfortable, and how precious, knowing that the premeditation had iſſue from thoſe your peirles excellencies, and the touch of their Letters paſſed the guidance of your delicate hands, how ſharpe or powrefull ſo euer be the weight of the ſame, the leſſe ſhall be the griefe, in that ſhe whom I honour and eſtimate aboue all others, hath vouchſafed to wiſh vnto my lot, the accompliſhment of all thoſe excellencies, which none but her ſelfe can paragonize, and wherein ſhe onely goeth beyond all others. Vouchſafe (ſweete Miſtris) that what vnto you is entended

to

to bee pleaſing, may not ſeeme diſgraced, by the ornament of *Eloquence*, the Soueraigne and praiſe worthie *Glorie* of whom, beautifieth both ſpeaches and reaſons. Too dull are my ſenſes (I confeſſe) to blaze foorth the weight of your merites, your accompliſhments being ſo manifold, as whereout (if euer any earthly *Deeſſe* by any excellencie were deriued) the ſame might be thought to haue alonely proceeded. You may pleaſe of my loue to deeme as of your owne deſeruings, the foundation whereof cannot be ſo ſlender, as whereon ſo weak a thing as fancie ſhould be grounded. But as your *Virtues* are permanēt, ſo is my loue to be adiudged perpetual. Let it once more accord with your curteous conſent, that theſe Letters with the firſt may haue the like fauourable acceptance, wherby you ſhall kindle in mee no other or greater preſumption, then what beſt fitteth vnto the worthines both of your perſon and calling. With harts longing and ſighes ſending my Letters and well wiſhings ſpeede them togethers, crauing that you will euer hold and deeme of me, as of him that in al proteſted faith, loue and loyaltie is and will be alwayes.

Yours, &c.

An Anſwer vnto the ſecond Letter.

SIr, your meſſage is vnto me as ſtrange as your ſelfe, who are vnto me a ſtranger, and what your good meaning vnto me is, I knowe not, for giuing of haſtie credite to your aſſertions, as you ſeeme not to challenge it, ſo was I neuer hetherto of m ſelfe ſo haſtie to doo it, hauing eftſoones been taught that of fayreſt ſpeeces enſueth often the foulleſt actions, I cannot condemne your purpoſe becauſe I entend the beſt of your dealings, and howbeit I am in no poynt ſo reſtrayned, but that in all reaſonable ſort that may bee, any acceſſe may bee graunted: ſo when you ſhall by farther notice ſufficiently make apparant that with modeſtie I may do it, I ſhall bee willing ſo farre foorth as my yeares and preſent being may miniſter occaſion, in any thankfull requitall that may be

be to yeeld my selfe vnto you. Till which time I returne your token agayne and my hartie thankes vnto you by this bearer.

Yours in all curtesie to requite you, &c.

WIth these fewe examples at this present, I thinke good to ende, and with the finishing of this title, to conclude also the first part of this my present edition, if to the vsers hereof, my labour returne to be of woorth: I haue then my wishing, and such as finde profite will accordingly (I hope) giue censure of my meaning.

Laus Deo & Domino Jesu.

THE SECOND PART of the Engliſh *Secretory*: *conteyning* Iudiciall *and* Familliar Epiſtles.

VVith a declaration of ſuch *Tropes*, *Figures* or *Schemes*, as are fitteſt for Ornament, and to be vſed in the whole courſe of this Booke.

Togeather, with a Diſcourſe of the parts, place and Office of a *Secretorie: long ſithens promiſed, and nowe* newlie publiſhed by *A.D.*

Imprinted at London by *Richard Iones*.

1592.

To the Right worſhipfull, *Francis Gawdey Eſquier, one of the Iudges of her Maieſties* Court of *Kings bench*, and his eſpecial good maſter: *and to the right worſhipfull Sir* William *Hatton* knight, and Thomas Beddingfield, Eſquier.

THE ſundrie reſpects (right worſhipful) wherin I haue diuerſly found my ſelfe charged vnto your fauours, is cauſe at this preſent of my ſimple dedication vnto you. Otherwiſe then hereby to ſignifie either the dutie, or thankefull regard I beare vnto your perſons (though it greatly reſteth in my will to accompliſh) yet is there at this inſtant no other, or more preſent profer to be performed. More would I do if I could, leſſe can I not effect, without ſome ſhew of ingratitude. If I ſhould be ſilent of that the formoſt of you haue don, without any merit of my ſeruice, & conceale the curteſies of the ſecond, by a thankeleſſe remembrance, and not acknowledge the benignitie of the third, which to me was alwaies vnmeaſured, iuſtly might I of all others be accuſed, and deſerue of each good minde, with ſmall regard to be cenſured. To ſhunne the ignominie of theſe: May it pleaſe you, each in particular, to accept of this poore Mite, wherin, albeit litle remaine worth the eſtimate, yet is it a ſigne of good will: And though neither

neither pleaſure nor profite were therout to be collected, yet may it ſhrowde a teſtimonie of an honeſt condition. Virgil *gaue verſes to* Auguſtus, *but his Poems were excellēt.* Horace *had a* Mœcenas, *but his wit was ſingular.* Terence *was applauded of the greateſt, but his* Comiques *were fine. VVhere, neither excellencie euer grewe by Nature, nor witte was at any time ornified by* Art, *nor* Skill *could be applauded, for want of enrichment, you may pleaſe to vouchſafe a good opinion. The fauorable reſpect by you hereunto caried, may happily moue this title to be looked on. If any defect be apparant, I craue by your worthines it may be ſhadowed. Though the merit to each of you due, on my be behalfe, be infinite, I muſt yet deſire you at this inſtant to be al pleaſed with a trifle. And howbeit, you haue (manifoldly) bound me vnto you, yet that the multitude be not wronged by a forced ſilence. My deſire is, rather zealouſly to thinke on your goodnes, then by any offence of your modeſties to multiplie the remembrance. VVhere much is to be commanded; there needeth ſmall offers to be tendred. The God whoſe glorie you wiſh, and my ſelfe humbly doe prefer, vouchſafe you in his bleſſed tuition.*

Your worſhips more in hart then words.

Angel Day.

The ſecond part of *the Engliſh Secretorie.*

Of Epſtiles Iudiciall.

Chap. 1.

SO I haue in the former booke alreadie exampled vnto you, all ſorts of *Epiſtles*, contepned vnder the two Titles of *Demonſtratiue* and *Deliberatiue*: So by the order and diſpoſition therein vſed, it behoueth (as next in courſe) wee now doo come vnto the title *Iudiciall*. Why this title is ſo called, I haue in that former booke alreadie deliuered, and that in the Chapter where ꝑ ſame title together with the two other of *Demonſtratiue* and *Deliberatiue* are purpoſely deuided. For which it ſhall next ſeeme fit and méete, that herein as in the other twaine before going, wee do now deliberate, what order and places for the well handling and proper conueyance of theſe *Epiſtles*, are principally to be obſerued. 1

You ſhall then vnderſtand, that for ſo much as the efficacie of this title is wholly carried in cauſe of *Accuſation*, *Inuective*, *Charge*, or *Defence*, (matters ordinarily paſſing amongſt vs in many of our Letters) the *Rhetoricians*, for the more excellent ſetting forth of the *Oratorie* parts, in ſuch like caſes vſually frequented, whereof theſe *Epiſtles* as any other are moſt plentifull and rife, haue vnto the generalitie hereof, allotted three ſtates or principall heads, whereout by imitation, all our *Epiſtles* vnder this title are wholly to bee exampled. The firſt is called *Coniecturalis*, that is where a matter by coniecture onely of time, place, eſtate, or condition of the perſon, or other likelihoods to the ſame agréeing, may be ſuppoſed or enforced. 2

The ſecond is *Iuridicialis*, wherein wee deale not ſimply by coniectures, but by matter in action, as being aſſured of ſuch 3

an iniurie or offence to bee done, in which now remayneth the qualitie, circumſtance, or greatnes to be decided, and how behemently or ſlenderly it may hurt or endamage.

4 The third is termed *Legitima*, which by *Lawes, Cuſtomes, common vſage*, or *allowance*, defineth a thing to bee good, or bad, tollerable, or not at all to be ſuffered. Out of theſe heads ariſeth the plentie of all our following diuiſions, which alſo hereafter are in their places to bee collected, the firſt whereof, conteyning matter of *Accuſation* or *Charge*, may be ſayd to be *Accuſatorie, Expoſtulatorie, Exprobatorie, Comminatorie* and *Inuective*. The ſecond, being *Reſponſorie* to eyther of theſe, may be ſayd to be eyther *Excuſatorie, Purgatorie, Defenſorie*, or *Deprecatorie*. The compaſſe aſwell of the one as the other, eyther for matters *accuſed, obiected, purged, excuſed, entreated for* or *Defended*, are ſimplie or wholly included vnder all or one of theſe heads before remembred.

5 The efficacie of either of theſe, aſwell for enforcements as for clearing or auoydance of any matter doo ſeeme to bee drawen, *per locos abſolutos*, places abſolute, and *locos aſſumptiuos*, places aſſumptiue.

6 *Loci abſoluti*, are ſuch, as containe in them enforcements (in ſhew) not to be auoyded, whether it be in charge, matter *Inuective*, or *Defence*, for, that they are collected of vnauoydable grounds, that is to ſay, of *Nature, Law, Cuſtome, Contract, Common allowance, Right, Lawfull* and *Good, Sentence* and *Iudgement*. Theſe aſwell to the ſtate *Iuridiciall*, as to the other of *Legitima*, are alike ordinary and common, this onely difference, that in that of *Iuridiciall*, they are all enforced to condemnation; in that of *Legitima*, cenſured by their qualitie, vſe, or tolleration.

7 *Loci aſſumptiui*, are onely collections by coniecture, and not matter in certaintie, but ſuch as may be vrged by likelihoods, yet greatly enforce to a cuſation, and ſerue alike to mittigate by defence or excuſing, this to the ſtate *Coniecturall*, and this of *Iuridiciall* doo remayne alike common.

8 The partes and places *Coniectural*, for the heaping of likelihoodes, either to accuſe, excuſe, purge or defend, haue reſpect

reſpect vnto the *Will*, *Diſpoſition* or *Abilitie* of any one. The *Will* is ſearched by the outward qualitie or condition, by a readines, hate affecting, or miſlike to a thing. *Diſpoſition*, by the countrey or ſoyle wherein one is borne, as if wee ſhould ſay of a forrayne aduerſary, Hee is a Spaniard, how can hee beare good will to England. By his offſpring, as if we ſhould ſay, Being borne and bred of ſo leawd parents, howe can the Iſſue be good. By his education as thus, He was ſo looſely trayned vp, and ſo vilie inured, that there is no amendment at all to be in him reſpected. By his Studies, as to ſaye, Conſider but the application of his whole maner of liuing, weigh his continuall practiſes, ſee but into his particular and ordinary ſtudies, and then tell me what you may iuſtly ſuppoſe of the reſidue of his being. And likewiſe by ſundry other circumſtances. *Abilitie* is vnged by *Opportunitie*, by *Time* and *Place*, *Aydes* or *Supportes*, and the meanes of either of theſe, meaſured by the credit, affection, want, company, conceipt, or inſtabilitie, of the perſon we goe about to accuſe, excuſe, purge or defend.

Thus haue I largely deliuered vnto you, the ſumme and ſcope of what in ſpeciall to be intended vnder this title, the vſe and more particular ſhew whereof ſhall bee by their ſeuerall Epiſtles more amply explaned vnto you. And howbeit I could here a little dwell by ſome continued diſcourſe, in the commendable aduancement vnto you of the worthynes of this preſent parte we haue now in hand of well writing, wherein not onely theſe places alone already therein remembred, but in a maner all other parts of the *Deliberatiue* and *Demonſtratiue* kinde are moſt plentifull accited: Yet will I but remember vnto you how effectually by the well handling of any the particulars thereunto belonging, and how farre more ſingularly than in any others, the excellencie of a good wit & a quick and fine inuention is moſt fully deciphered, ſeeing that in the occurrents hereof, the writer is neuer tied to any one courſe in particular, but hath ſcope to wade into all things in generall. 9

For that by the very order of theſe Epiſtles, hee ſhall

ſundry times haue occaſion to vſe the parts *Deſcriptorie, Laudatorie, Vituperatorie, Hortatorie, Swaſorie, Diſſwaſorie, Petitorie, Monitorie, Conciliatorie, Reprehenſorie*, and at many times diuers or the moſt part of them altogethers. Wherefore leauing any further reſpect hereof, vnto the ready conceipt of ſuch as thereunto may be beſt enabled, wee will proceede vnto the reſt.

The partes for *Diſpoſition* required in theſe Epiſtles, are as in the others before going, that is to ſay: *Exordium, Narratio* or *Propoſitio, Confirmatio, Confutatio*, and *Peroratio*.

The firſt of the diſtinctions vnder this parte *Iudiciall* to be proſequuted, appeareth to bee *Accuſatorie*, which either ſimply by coniectures, or by matter of known or verily ſuppoſed troth, as you haue before remẽbred, or both wayes at once, may be conuicted. Wherof the firſt in ſequẽce which I wil deliuer vnto you for example ſhalbe in ꝑ ſtate coniectural, which being framed to be queſtionable betweene a Marchaunt and his ſeruant, falleth out in ſorte following to be performed.

An example of an Epiſtle Accuſatory in the ſtate Coniecturall.

Exordium

SIr, you will perchaunce maruayle to ſee the ſuddayn acceſſe of theſe my Letters vnto you, together with the haſty repayr of my man, (ſuch as heretofore hath not been accuſtomed betweene you and me, ſithence our formoſt acquaintance) But to ſurceaſe that doubt, and to enforme you at large what vrgent occaſion I haue ſo to doe, it may pleaſe you with as little diſcontentment as may be, to giue your ſelf to the view of theſe letters, and thereuppon to cenſure on my behalfe, the matter of the ſame accordingly.

Narratio.

Your ſonne Sir who now theſe three yeares paſſed to your good liking hath continued in my ſeruice, and whome your ſelfe doe very well know, that for the reputation of his parentes and friends, I alwayes for the moſt part haue entertained with eſpeciall truſt and regard, being this laſt Summer returned out of Barbary, with an aduenture in a ſhip of mine owne

owne, I did vppon great choiſe, immediatly after his account deliuered, place in the ouerſight, diſpoſition and rule of all my whole goods, ſtocke, and merchaundiſe. And in expectation and aſſurance of his eſpecial and more then ordinary care and good behauiour therein, did about September laſt (vpon a iourney which I had to the North parts with diuers of my neareſt friends, whereby I was compelled to be forth by the ſpace of two moneths) commit vnto his like credit, the cuſtody of diuers ſummes of money alread, receaued, as alſo the collection and further receipt of ſundry other payments of great weight, at the daies and times wherein they were payable, by him to my vſe to be reſerued and layd vp. Sithence which, by what ſiniſter humor I know not, nor by what vntoward conceipt can I yet imagine, in the time of my abſence and a little before my retourne homewardes, he is gone away, no man knoweth whether. Vppon the newes whereof being greatly afflighted, I haſt to his counting houſe, ſerch his bookes of receipts and payments, and therewithall did breake open his deske and coffers, in which after all reckonnings fully peruſed and conſidered of, I finde my ſelfe to be backewardes of diuers allowances, the certainety whereof I can not yet determine, but the greatnes by the likelyhood, is very vehemently to be ſuſpected, by reaſon that in this ſorte without any other occaſion he is fled, and from ſo great a charge, without knowledge of any one about me, ſo ſodainly departed.

What preſumptiõs I haue, & thoſe very large, by ſuch kind of dealing, whereby I may iuſtly burden him, you may hereby coniecture, as firſt his diſpoſition, giuen (as ſithence hath very credibly beene reported vnto me) to be very prodigall, and of moſt exceſſiue expence, then the occaſion offered by ſuch immoderate confidence in him repoſed, next the vncontrolled rule he bare throughout all my dealings, laſtly the time and ſecreſie of his departure, being thus haſted in mine abſence, and herewithall ſome ſuch things which are miſſing as whereof none were priuy but himſelfe, and whereunto no acceſſe could be without himſelfe. In ſo much as the loſſe

Epiſtle Accuſatorie.

which I reckon of, and wherefro I can yet finde no releaſe, by reaſon of this his vnknowen departure, cannot (for ought I hitherto perceiue) amount to ſo little as CC.li.

Peroratio. By ſome few that ſince his going away haue encountred with him, it appeareth, that not onely he is well monied, but alſo of his iourneyng Weſtward, whereby I am led to think his reſort to be no way ſo likely, as to you which are his father, or to ſom other his friends there about you. For which cauſe I haue directed theſe, together with my man as wel to refer vnto your conſideration what hath paſſed, as alſo to pray that by your due ſearch and examination of the action, both his perſon may be aunſwered, and my ſuſpition of him the better and more manifeſtly to be cleared. And euen ſo recommending my ſelfe and cauſe to the furtheraunce of your good direction, I take my leaue. This of &c.

This Letter hauing direction from the maiſter to the father, in ſeeming a Gentleman of ſome good account, wee will accordingly thereunto frame you an aunſwere which in this place according to the nature thereof, may be tearmed *Excuſatory*. The conueyance of which, eyther leſſeneth by vehement likelihoodes the quality of the offence, or otherwiſe, (though not clearely auoideth) yet by the naked truth or ſimplicity of the action it ſelfe, maketh it ſeeme of farre more ſlender moment or importaunce, then before it might haue beene coniectured. And for as much as the father was a by party to the wrong ſuggeſted, and onely in that it was his ſon, and the reformation of the thing oppoſed, might by him in ſome ſort be redreſſed or recompenſed, wee will ſuppoſe herein the letter in fourme following by him to be aunſwered, and the reſidue vnſpoken of, to be left to the Purgation or Defence of the other, on whom the fault is charged, and to whom in particular it belongeth to ſee the ſame aunſwered.

An

An example Excuſatory returned to theffects of this Coniecturall Epiſtle, from the Father to whome the ſame was written.

MAiſter R. I haue receiued your Letter, to no ſmall griefe (at the firſt) of my priuate conceipts, but ſithence hauing examined the matter, am ſomewhat deliuered of doubt, by the ſatisfaction that in ſearch of the cauſe I haue already conceiued. My ſonne as you write was here in the countrey, at my brothers houſe, not far from my owne dwelling, and yet ſo newly come thither, as he had repoſed him ſelfe but one night, ere the ſight of your preſent Letters and meſſenger were arriued.

To the action wherewith you doe charge him, I can ſay nothing more then that himſelfe hath written, which agreeing with the formoſt ſpeach, and firſt examination had by his vncle, I muſt hold as yet vndetermined till I heare your further aunſwer. For the coniectures you haue heaped vp, wherby to induce your ſelfe a more greater looſer by him then euer I could perceiue, or without further ground can hitherto imagine. I aunſwere thus much, that the alteration were very ſtraunge and humor too ſuddaine, to finde him now ſo lauiſh, whome before time your ſelfe haue commended to bee ſo frugall, and eſpecially in what ſo euer to his charge and gouernement hath by you beene committed.

To the reſidue I will be ſilent, becauſe himſelfe that firſt bred the occaſion appeareth meeteſt to aunſwere it.

If I heare not from you before the middle of this Terme, my intent is by Gods grace to be at London, where your apprentiſe and my ſonne ſhall be in perſon forth comming vnto you. At which time if I finde farther defects, or more equity to charge him, contrarying to that which already hath been aunſwered by him, he ſhall not be mine by any his ill dealings to be vpholden; but yours as belongeth in any ſort you like to chaſtice him. And euen ſo recommending my ſelfe hartely vnto you I doe bid you for the preſent fare well. S. this of &c.

An

An Example Purgatory from the party challenged in aunſwere of the Epiſtle Accuſatory before remembred.

Narratio. IT may pleaſe you Sir, on munday laſt being the next day after my comming to my vncles, he ſending to T. to my fathers houſe to vnderſtand his pleaſure, word was retourned immediatly, of a meſſenger and letters receiued from you, whereby it was my fathers pleaſure to commaund mee to his preſence, and to require mine vncle to be there preſent alſo in company.

At my cõming thither, many things were layd forth aſwell by your writing, as by the mouth of your man, how grieuoſly you were dammaged, both diuers ſummes wherin you were ſhort in reckonning, & other things by you miſſing, vpon my running away (as you tearme it) the muchnes wherof was not ſo much enlarged by your letter, as the ouerlauiſhe deliuery of your man, had (to the great increaſe of ill opinion in my Father) with diuers vnbeſeeming tearmes, augmented the ſame.

Prosonomaſia.

And notwithſtanding I had in mine owne conſcience ſufficiently, and with ſound appearing truth to the viewe of others, anſwered the accuſation, yet foraſmuch as neither ſeemed the ſame a ful ſatisfaction to my father, nor a matter clearly auoyded towards you, till in your playne and certain notice I had alſo confirmed the ſame, I was commanded by him to write what I there affirmed, and accordingly to aduertize you of the ſtate of your buſines, and inualiditie of your coniectures, that by the verity thereof, I might with more liking be reputed of, and himſelfe haue leſſe cauſe than hee ſuppoſed wherat to be grieued.

To the matter of your letter wherby I am accuſed, and in which you ſay you are backward I know not in what, it appeareth that for the finding out the certaintie or likelyhood thereof, you entred vpon my Desk and Coffers, and ſearched my bookes of accompt and payments, which being ſo, if you

were

were as circumſpect in my behalfe as you were in a raſh ſurmize of your owne harmes, you might haue aſſured your ſelfe, or to haue found no one penny of any ſumme wanting at all, or where any was miſsing, either by exchange at your owne appoyntment, or vpon other good occaſions to haue alſo ſeene how the ſame was beſtowed, or where or vpon what it was elſewhere imployed.

For your better aſſurance wherein (if hitherto you vnderſtand not ſo much) my boxe marked with this letter A, lying in the neather parte of my desk, will confirme the ſame. And leaſt I might be deceiued in ought, before your comming, by the ſiniſter practiſe of ſome ſuch as had more enuie at my honeſt credit with you, than care of your good, (whereof I miſtake not at all, if I iudge this *Viper* to be one) I not onely reſerued notes of euery thing, but cauſed one whome you will beleeue (though to what purpoſe I proteſt hee then knewe not) not onely to tell euery ſumme of mony remayning in euery bagge, and to ſee the ſame ſealed vp, but alſo to ſet his hande to my note as witnes to the ſame, ſo much I knowe I left, and of the reſidue the declaration of a truth ſhall bee witneſſe ſufficient of mine owne fidelitie. Antonomaſia.

Finally touching the likelyhood of my going away without knowledge, and that alſo in your abſence, to be a token of ſome waſte or wrong to you offered, which you value not to bee ſo little as C C. poundes, I truſt ſir (albeit the ſumme be great where little remayneth, and if alſo it were leſſe, it were yet too much to be loſt) your ſelfe notwithſtanding can tell very well, that more then once I haue been credited with tenn times the valew of that at your handes, when by great ſimilitude I could with more facilitie haue benefited my ſelfe to a farre greater valew, if I had been ſo diſpoſed, then what herein to be accompted of, and (if ſo I had beene then alſo minded) could haue been therewith farther out of your reach then euer I yet intended. And where you ſuggeſt that it ſithence is tolde you of my lauiſh expence, I can thereunto ſay nothing more then euery one knoweth that truly will ſpeake of me, and ſo you finde not the hinderance in your owne ac-

compts, I truſt you will beare equally what in others opinions may be conſtrued of reaſonable.

My going away is apparant, I cannot denie it, wherein if happely I haue done more then beſeemeth, yet none ſo much as my ſelfe hath thereby been wronged, for that ſuch occaſion hath by meanes thereof enſued, whereby my credit by ſiniſter reportes hath ſo greatly been hazarded, yet was not the ſame altogether done without cauſe, nor voyde of honeſt excuſe, for if either I had beene certaine of your ſo ſpeedie returne, or had not had ſo preſumptuous an intruder vppon the truſt to me committed, (as at my comming to L. I ſhall make more playne vnto you) I had not done as I did. And this aſſure your ſelfe Sir, that howe farre ſo euer you imagine or are informed, that mine vncomptrolled rule in your houſe ſtretched, if I might with performance of as honeſt truſt haue diſcharged the ſame vnto you, as I alwayes had endeuoured, I neither had left your houſe or ſtocke, to haue depended vppon ſo hard ſuppoſed reckoning, nor loſt you one houres commoditie of my ſeruices, as you nowe challenge mee to haue done.

Peroratio. My endeuour towards my ſelfe, my fathers care, and your wonted good opinion, hath moued me in ſorte as you ſee, to giue *Items* of thoſe whome iuſtly I am to complayne of, and to pray you that ſurceaſing all other ſurmizes vpon our haſtie comming to L. you will more circumſpectly in the mean time conſider both of your dealings and my writing, which in as dutifull manner as beſeemeth, eſtſones crauing at your handes, I doo (as euer I haue beene) take my leaue, &c,

Your ſeruant, confirmed in all fidelitie towards you, &c.

An example of an Epiſtle Accuſatory in the ſtate Iuridiciall and Coniecturall.

Exordium. Anadiplo-ſis. INiurious R. Iniurious may I iuſtly tearme thee, whoſe long acquaintance with me, and interchaungeable good liking

Epiſtle Accuſatorie.

liking paſſing betweene vs, bred yet ſo little reſpect in the waight of the ſame, as could not forewarne me of an euill ſo imminent, by meanes whereof I doubt and cannot forbeare to thinke, but that I am vtterly induced to the ſhipwracke of mine owne eſtate, and burdened with ſuch infortunity, as I ſhall neuer ceaſe to remember.

But why (ſenceleſſe as I am) make I doubt vnto thee of that, whereof both the condition, abilitie, diſpoſition, and euery accident, and circumſtance of the partie whome I am forced to accuſe, beareth ſo ſound witneſſe, as if men and Angells ſhould goe about to countermaund the ſame, not being able by a more certayne verity in open ſhew to impugne it, there is none I am ſure would beleeue, no any one that in reſpect of the manifolde likelyhoodes thereof, would almoſt ſo much as vouchſafe to hearken vnto it. *Emphaſis.* *Correctio.*

But if in the formoſt deliuerie of theſe thou alreadie muſeſt, and art deſirous to be reſolued what it is, wherein ſo queſtionles I deeme my ſelfe thus deepely to bee wronged: know then, that finding here at L. thy kinſman, thy vnhappy kinſman, wandering as a ſtranger, conuerſant with bad fellowes, threadbare in apparrell, forſaken of his neareſt kindred and friendes, ready to periſh almoſt for want of foode, and ſo pennileſſe and therwithall eſtranged from all good accompt, as being amongſt other leawd perſons brought before a Iuſtice vppon ſuſpition of his wretched liuing, my ſelfe being in preſence, and taking vpon me in hearing of his name to be knowing both of his parents and countrey, had ſuch credit with the Iuſtice, as he forthwith diſcharged him, wherwith not contented I did for thy ſake, and in regarde of thee alone, take him home to my lodging, apparelled him, ſaued his life, recouered againe his loſt credit, and reſtored him: Were not theſe benefits thinkeſt thou ſufficient to bind any honeſt nature, to think himſelfe beholding to ſuch a one? Happy had I then been, if neuer more had I intermedled with him, neuer better regarded him, or at no time after giuen further credit and liking vnto him. Alas was it alone my chaunce among ſo many that had caſt him off, euen then to *Epizeuxis.* *Diſtributio.* *Hirmos.* *Diſtributio.* *Erotema.* *Pariſon.* *Ecphoneſis.*

Epiſtles Accuſatorie.

Congeries. Correctio. Allegoria. Synonimia. entertayne him, to relieue him, to reckon of him, nay rather beyond all reaſon (as thy ſelfe by the ſequell wilt confeſſe) ſo far forth to dote of him, as nouriſhing my ſecret miſchiefe as it were in mine own lodging, vnder the ſhadow of mine own couert, yea in my very boſome, I muſt lead him yet farther along, in the ende to ſpoyle me, and to meditate nothing ſo much as my intended deſtruction?

Paradoxon Ploche. Thou maruayleſt I know to heare this (and ſtraunge and moſt ſtrange it is I muſt confeſſe) but yet true, & if not in him true, then in no other true, by all likelyhoods. But ere I farther reporte vnto thee, how and by what accident increaſed my griefe, let me yet ſhew thee more what I did vnto him.

Periphraſis So ordered the vnlucky ſtarres my cruell fate, and in ſuch (more then diſordered maner) wrought the heauens againſt me, as albeit here at L. (for I muſt needes deliuer a trueth vnto thee) he was greatlie deſirous and became an earneſt ſutor,

Metaphora I ſhould euen at that time leaue him: yet preſſed by mine owne misforune, and more then tollerable liking, nothing regarding or ſo much as once remembring in what worſe eſtate I might haue conceiued him, I bethought my ſelf he was

Hipotipoſis a Gentleman, bred of good and virtuous parents, worſhipfully alied, in their countrey whilome well reputed, and if any defect had before befallen him, I knew he was a younger brother, and want of liuing and maintenance might impayre

Diminutio Aporia. him, I had no ſonne of mine owne, his learning, and other qualities (not to be deſpiſed) drew more and more fancie vnto him: what ſhould I ſay? I tendred vnto him all accompt and preferment that lay in my poſſibilitie to procure him, and ſhortly to conclude, into the countrey (furniſhed in the beſt part according to his calling) I tooke him with me.

Aſyndeton. Luptate. If I ſhould ſay to thee that his demeanour, his attendance, his forwardnes in all thinges to my noted liking, his outward ſhow in whatſoeuer action vnto me ſeeming to be pleaſing, did not of it ſelfe appeare to challenge ſo much, I ſhould lie

Sententia. vnto thee. But what of that, how is falſhood couered, but by the daintieſt gloſſe, where lurketh craft if not in ſhade of moſt ſimplicity, could the *Syren* deceiue if ſhe had no ſong,

which

which way ſhould men be bewitched, if ther were no meane enchauntment. But did he in the end approue ſuch in deed, as he ſeemed, or herevnto appertayned? No no God knows, he fayled much therein, yea he was to far from it. See then how much beyond my ſelfe, I was, that being thus entreated to diſcharge my ſelfe of mine owne bane, would yet allure both Gods and men, to bring into my boſome the purport of mine owne ſecret and vnknowen miſchiefe. Anthypophora. Traductio. Allegoria.

Chriſtmas now drew on, after that a good time we had remayned in the Countrey, alas that times ordained and ſacred to holy purpoſes, ſhould become ayders and furtherers to mens vile imaginations. In this time, whileſt all mens minds were buſied and occupyed in dauncing, banquetting, and feaſting, as vſe and cuſtome and ſeaſon of the yeare, had of auncient time induced, whileſt the Hall was full of all ſorts of people, reuelling, playing, and occupied in paſtime, my daughter (Oh griefe to thinke on, and heauieſt ſound to remember) my onely daughter was at bed time miſſing: Serch was made here and there, inquiſition of this party and that, this way ran one, that way another, the houſe was troubled and filled with all hurly burly, onely wading further into the matter, and her chamber throughly peruſed, her apparell was miſſing, cheſts broken vp, iewels bereaued, mine owne lodging ſpoiled, and in the end, I ſaw and ſaund my ſelfe in what cruell ſort that might be robbed. Ecphonesis. Epanalepsis. Synonymia. Emphasis. Distributio.

Hereuppon grew ſuſpition, and of ſuſpition ariſed matter of likelihood, and of likelihood at laſt, aſſured and moſt probable coniectures. One while this man was brought in ſuſpect, another while that party challenged, then he was miſdeemed, and an other againe culpable adiudged, but all in vaine. For hardly could my minde ſuppoſe, that he to whom my thoughts were ſo ſincerely tied in all more then common affection, would ſo far foorth haue beene eſtraunged, as at any time to become weeting of my intended harmes, neuer a conſpiratour, much leſſe an exequutor. But wicked and vile conceipted *Fraude*, what cannot diſſimulation, in cloake of ſugred guile vnder thy title put forwarde. Climax. Traductio. Periphasis. Auxesis. Prosopopœia.

Epizeuxis. And yet might my ignoraunce herein very well haue become excuſable, for a ſeuen night before that time, that luckleſſe time in which this action was concluded, for long before was it purpoſed, your kin'man by my allowance and good will had taken leaue, and ſeemed to be departed, to goe into N. to viſite his friendes, whoſe abſence beſides the little matter that euer in him I ſuppoſed to be hereunto ſounding, and euery other circumſtaunce conducing in all his common behauiours, not ſo much as in ſhew to giue a ſhadow of this or any ſuch like pretence, could neuer haue induced me to the leaſt imagination at all, that he of all others, would haue offered to be ſeene in any ſuch thing.

Occupatio. But if you will now aske me what preſumptions I haue then to charge him, more then another, in whome ſo little matter of ſuſpition could before time be conceiued, I will aunſwere yee. The preſumptions are, theyr conuerſing together in one place, beſides that ſhe is by his direction at L. and placed at his finding, that his pretence of going away, was to depart into N. the deuiſe whereof appeareth now but plaine collour, to haue procured this vnhappines Of al which I am ſo ſurely aſſertayned by the credible report of a Gentleman ſo honeſt, and of reputation ſo ſufficient, as whereof I neede make no queſtion. For once they being together and

Expeditio. in ſuch ſort as is deliuered, argueth the circumſtaunce of his going to N. to be but a meere diſguiſing, his intent either only to be a meane with leſſe ſuſpition to compaſſe her, and ſo conſequently to betray her, the ſtock whereuppon they liue, to be my wealth, and what from me is robbed and vnkindly bereaued, how can it otherwiſe chooſe? is not the matter plaine and euident? how elſe ſhould he ſee her, compaſſe her,

Aſyndeton. receiue her, and in ſuch ſort entertayne her.

Aphoriſmos. If theſe be ſuppoſes, then what may be ſerious, if ſuch aſſured notes as theſe ſeeme trifles, what then can be ſayd to be certaine, and yet long was it I muſt needes bewray, ere my ſelfe could conceiue the ſimilitude it bare of truth, ſo harde a matter it is where good opinion is once rooted, by the veri-

Epiphonema. ty it ſelfe almoſt to driue ut the ſame. But now ſounding

deeper

deeper into the action, I finde both will and ability in each point so furthering, as without I determined to wincke still in mine owne blindnesse, I must renounce all fauourable conceipt, and vtterly confesse the same to be but an errour. Metaphora.

For hauing waded into euery deepe conceipt and imagination of the accident, well weighing with my selfe also what manner a one the party hath beene, how euill vnto me sithence, he hath likewise beene reported of, how vilely before my receipt of him he was generally demeaned, with what base people, and men of the baseſt reckonning I founde him accompanied: I doe immediatly condemne my selfe that was so sottish as to expect any other euent at his hands, then what is already to bee adiudged, seeing where so many euill dispositions haue beene before time abounding, it is not easily noted that from such a one any good at all could be at any season proceeding. But too late now to my no small griefe, doe I fall into this reckonning, which wisedome would before haue preuented, and more circumspectly haue intended to. For whence (if truely I should speake of the action) ensued this ability? was it not the fauour and especiall liking wherewith I receiued him? how could he else haue presumed on it? how could he haue sought it? how could he haue done it? But not for this doe I accuse thee my R. as either accessary, or fauourer of so bad and vnkinde a purpose, but for thou knowing his course of life, weeting of my well deeming assured of his being with me, hauing reported vnto thee in what degree I did credit him, would notwithstanding not so much as tell me of him, nor suffer me by thy gentle admonition so much as to surmise how I might be deceiued by him. Membrum. Sententia. Anthypophora. Asyndeton. Diminutio. Cõnoratio.

Let I pray thee the sorrowfull demonstration of these my Letters be a meane vnto thee, as thou louest me, tenderest me, and carest for me, to search out the truth, the state, and circumstance of the thing, and yet (for lorne as I am) seek I therin but mine owne sorrowe, for neuer shall I like of him, care for her, or hardly after this in any sort abide her. Yet for my minde desireth to be resolued (though euen in these very wordes deliuering I doe not seeme to doubt) let mere-

Peroratio. Synonymia.

ceiue

ceiue the plenty thereof at large, be it that the reſolution be a confirmation of mine owne vnhappineſſe, the force whereof being paſt remedy I muſt ſupport as I can, and ſeeke as I may to endure the reſt with patience.

A Letter Defenſory aunſwering by confutation al the obiections in this former Epiſtle ſurmiſed.

Exordium. IT is Sir accuſtomed that men in griefe of minde doe often ſpeake diuerſe thinges, for which in reſpect of their ſorrow they ſeeme to deſerue many wayes to be pardonned, according to which your ſelf hauing of late ſuſtayned ſome aduerſe hap, doe what by ſurmiſes, and what by miſreportes, ſeeme to be at ods with your owne liking, and vppon a ſuddayn to become enraged with your owne fantaſie. In the courſe of your whole Letter viewing the wrong you haue ſuſtained, and the extreame diſquiet wherewith already you appeare ſurcharged: I pitty your misfortune, and as a friend doe inwardly grieue at that wherewith you are troubled, wiſhing that either I had ability to redreſſe the matter thereof to your liking, or otherwiſe that my wordes were of waight to perſwade you, that with the extremity of the ſame, you would not ſo greatly be moued.

Inſinuatio.

Traductio, Touching my kinſman, whome for my ſake in ſuch ſort as you write you receiued, and to whome vppon the outward deſert of his behauiour, you vouchſafed ſuch entertainment, and vppon whoſe abſence and departure (albeit with your good liking) you ſeeke to intrude the ſumme of al your vnhappines and misfortune. He is not in deede at this inſtant here in the Countrey, but as I deeme and you haue informed, about London. Neuertheleſſe for ſo much as it ſeemeth by your writing, and alſo by his thankefull acknowledgement & deliuery, both vnto me and others, how much he hath ſtood beholding vnto you, and that it ſtandeth a parcell of a gentle minde, as well to recogniſe a good turne, as to remoue by a louing cenſure an ill opinion, where the ſame rather of griefe then of mallice is vniuſtly conceiued (notwithſtanding I may

not

not ſo effectually ſpeake to the purpoſe, as if him ſelfe were perſonally preſent) I will endeuour vpon mine owne knowledge as farre as I may, and ſo much as in truth I can lawfully iuſtify, hereby to ſatisfie you, and if it be poſsible to expell thoſe eaſeleſſe coniectures of him, that in ſuch ſort do annoy you.

To the matter therfore wherwith you are grieued, I thus much dare affirme vnto you in his behalfe, that in all your imaginations you haue greatly miſconceiued, and the reaſons leading me thereunto are theſe. *Narratio.*

Firſt where your ſelfe doe confeſſe that the onely matter you haue in apparaunce inducing you to accuſe him, is the credible report of a friend of yours that ſaw him and your daughter at London, and a ſuppoſe thereby, that ſhe is at his diſpoſition, and the theft of your goods to them both an indifferent finding, I ſay the validity of al this is nothing, for omitting that by diuers caſualties men and women at aduenture doe daily meete, experience whereof is in common vſe amongſt our ſelues, and euen then when wee leaſt do think of it, and moſt would wonder at it, the reaſon whereof I ouerpaſſe, becauſe to the accident I am but a ſtranger, what reaſon haue you ſo reſolutely to think that the expence wherin they remayne (ſo be it they doe as you alledge continue togethers) muſt onely be drawen out from that part of your loſt ſubſtance, and ſo by conſequence aggrauate a likelihood of his ſtealing your daughter? I neede not I truſt perſwade you of his kindred, nor hability of his friendes, it reſteth not in doubt, you know it then vnderſtand you Sir, it may alſo be as poſsible, that ſome one or other of them might at the length by ſome more gentle motion then before time, tender his good. Whereof I neede make no queſtion, my ſelfe can aſſure you, for that an Aunt of his dying of late, left him poſſeſsions to three hundred pounds value, which being at his choiſe either to accept a diuiſion or money, it is like he hath taken the coine and let the land goe, and thereuppon is the better enhabled to doe what is reported vnto you both for her and him ſelfe. *Anſwere to the cauſe of coniecture.* *Occupatio.* *Antitheſis.* *Occupatio.*

Hereuppon you begin to call in reckonning his life, and I know not what late reportes and informations of his liuing, to coniecture thereuppon his common diſpoſition and ill vſage, with ability to doe you a diſpleaſure, perfourmed by your owne countenaunce. Alas Sir, why ſhould you be ſo farre led awry by theſe vncertainetie? know ye not that reportes are many times ſlaunders? and that men for the moſte part ſpeake generally when they finde a man in any ſort to be iniuried particularly? he is my kinſman I confeſſe, but not for that would I yet defend him in his trecheries, but for mine owne knowledge of him from the beginning, can I witnes the contrary, I muſt tell you that to conclude thereuppon, you doe him ſmall equity. What if he fell into your notice by a little pennury? many an innocent and good man by want hath beene driuen to ill company, yet themſelues vnknowing, and not weeting at all of theyr faculty, and ſo truely may I herein deeme of him, gladly in the meane time thanking you, and himſelfe eſtſoones confeſſing the weight he then receiued of your courteſie.

Erotema.

Antitheſis.

Dicæolog

Similiter de ſinens.

Pleonaſmus.

And if we ſhall aunſwere likelihoodes againe by coniectures, why may not I pray yee careſull indeuour and diligent aduerting (your ſelfe doe confeſſe) in all his continuaunce to haue remayned in him towards your liking, be as well a teſtimony of his honeſt affection, and glad indeuour to compenſe by any ſeruice your kindneſſe, as vpon this naked ſole information, you would goe about to wreſt it as a token of a diſſembled iniury? Nay rather why may not the ſuppoſe therof be forcible to quench any other conceipt to the contrary, ſeeing in the reuolution of the ſame, you alſo do graunt, that in all his behauiour you neuer ſaw ſo much as one ſuſpect whereby ſo farre as you are gone, in ſuch ſort to induce you? For my part if we ſhall ſtudy to meaſure the conditions of men aright, I am of opinion that we ought rather to credite the vſe and practiſe daily ſeene before our eyes, then by any miſreport or vnſeemely coniecture to giue ſcope vnto our owne imagination or a ſelfe willed fantaſie.

Comparatio.

Correctio.

Honeſt gratituity and diſſembled trechery, ſeldome in

Antitheſis.

my

Epiſtle Defenſorie.

my conceipt, doe draw in one line togethers, thankefull I doe know him vnto you for any benefite, for I haue ſeene him more then once, and that moſt feruently to profeſſe it, how he ſhould halt with you by nature, I finde not, as wherunto I neuer ſaw him addicted: Beſides, thus much can I yet ſay more to aſſertaine you, that about the time mencioned in your Letter, he came hither to viſite vs, ſithence which til within this fortnight he remayned with vs. After about the receipt of his money, and for the concluſion of that agreement, he was diſpoſed to London. There what hath betided him I cannot rightly enforme you, yet may the apparaunce hereof be ſufficient, by good reaſon to aſſure you, that beeing thus continued as I haue declared, he could very hardly and almoſt without poſsibility, haue any hearkenning vnto you. Liptote. Confutatio

In reſpect of our auncient amity and acquaintaunce, I do yet pray you that you will be recomforted of your griefes, oppoſing vnto your ſelf this one aſſurance, that by ſome ſtrange euent your daughter is happened to his knowledge, and this fixed hope, that by being with him, ſhee is retained to her beſt ſafegard, who as well in reſpect of the accoumpt he beareth vnto you, as of the curteous regard it is moſt like he carrieth vnto her, hath vppon ſome vrgent buſines beene compelled to ſtay her, determining in ſome conuenient time, I warrant you, to your comfort and his credite and good opinion to be increaſed, to retourne her vnto you. Not being vnmindfull how much I haue heretofore beene ſtaied, both to thinke worthely of you and to thanke you, I doe for the preſent bid you moſt heartily farewell. T. this of &c. Epilogus.

Of Epiſtles Expoſtulatory. Cap. 2.

With theſe expreſſed examples, I thinke good to conclude this paſſed title, and thencefoorth to goe to the next, which is called *Expoſtulatory*. This word ſeemeth to haue his definition, of reaſoning, debating, or arguing a cauſe, thereby to finde the depth, weight, certainty

tainty or quality of the ſame, and according thereunto to leſſen, qualify, or enforce the ſubſtaunce of griefe or miſlike by ſuch meanes conceiued. And albeit iniuries, miſlikes, and diſcontentments are ordinary to all men, yet doe they for the moſt part, fall principally to be receiued among friendes, among kindred, great acquaintance, and familiars, by occaſion whereof, this title in writing is but (as it were) the firſt matter of challenge, before any vile reproch be perfourmed. And this alſo not where there is a reſolute mallice already fully conceiued, but where men aduiſedly and conſiderately do deliberate of their and other mens actions according to reaſon to be adiudged. By which aduiſement being led, without any harbzaine or brainſicke deuiſe or humor at all, they ſometimes mildly, and in curteous and louing termes according to the ſtate of the writer, and the condition of thoſe to whome hee writeth, expoſtulate the iniury, deſirous rather that the truth by circumſtaunces might be knowen, then any quarrelſome matter to bee obtruded. Otherwhiles more roughly and perẽptorily they deale, and yet not vnfittingly nor badly. But if the effect of your writing be not determined in any of theſe two ſorts, but falleth otherwiſe to a manner of reproching of benefites, or to an exclamation or bitter enforcement of euils, then may not the ſame be ſayd in mine opinion, to be expoſtulatory, but rather turneth to be *Exprobatory* or *Inuectiue*, of which both twaine hereafter. And as this kinde of Expoſtulating falleth moſt with perſons of equality, for that it is ſcarſe thought good manners, and ſometimes adiudged perillous to diſpute of offences with one farre aboue vs in authority: yet is the force thereof alſo many times carried from an inferiour to his better, neuertheleſſe with a kinde of aunſwerable ſubmiſſion alwaies reſpective to the others reputation or greatneſſe. A man with his inferiour alſo may in good ſort ſometime expoſtulate an iniury, wherein if he ſhall vouchſafe ſo to doe, the party leſſe in ability hath the more reaſon to recognize his curteſie, for a man of good ſort and greatly reputed of, to offer as it were an imparlaunce vnto his inferiour, whereby to argue with him matter in ſuſpence to be noted an iniury, cannot

be

be but much to be prayſed, and ſo adiudged in that betterneſs, as to proceede of a moſt ſingular bounty. So be it hee doe it not by inſultation, nor by any pricke of vayne glory, for ſo doing it looſeth a great part of the vertue therein prayſed, vnleſs the deſert of the party be ſuch, as may well merite that of a greater euill to be tendered. By all theſe meanes as aforeſayde may iniuries be expoſtulated, the vſage whereof as well in matter of accuſation as defence, is indifferently to be carried, conſidering that only by variety of Allegations & not otherwiſe thoſe queſtionable cauſes are to be ſifted. And ſo here out will we wade into their ſeuerall examples.

An Example of an Epiſtle Expoſtulatory touching certain iniuries betweene two friendes.

MAiſter L. there paſſed if you doe call to mind, twixt you and me certayne ſpeeches of great ſecret, vehemently concerning the ſtate and good ſupport of my brother. And for as much as I had then great ſuppoſe, both of your honeſt courteſie and great fidelity, as I thought ſufficient to the ſame (the extremity of his cruell creditors requiring it) I did not ſticke to reueale vnto you the conceyued manner and meanes how the ſame might bee redreſſed. I do very perfectly remember, that but to one other, beſides your ſelfe, I did communicat the ſame, of whoſe rare and ſinguiar honeſty, I do ſo much aſſure my ſelfe, that if hee ſhould reueale the ſame, I could diſpaire for euer to finde any man ſecret, with whatſoeuer matter of friendſhip hereafter to be credited. But to be briefe with you, the matter is deſcryed, and there withall ſo fully laide open, as the whole manner of the ſame in ſort as was determined, by one of the parties whome it ſpecially concerned, hath beene to my brothers owne eares deliuered. The other party to whome I reuealed it, hath chaunged his lodging, and hitherto I haue not ſent vnto him: whoſe approoued fidelity for that it remayneth of no ſmall record to my certaine knowledge, I will preſume to verefie. It reſteth then that I muſt needes expoſtu-

Narratio.

late with you touching the iniury, of whome I haue more cauſe to doubt, being thereunto led not without many and thoſe very abſolute coniectures. For firſt it is generally knowen, that you are very needy, and to be playne with you, ther be thoſe that will iuſtifie that by ſuch meanes you doe ſhifte now and then, very cunningly. It is maiſter L. a very baſe kinde of ſhifte for a Gentleman in any trecherous manner to deale with his friend ſo vnkindly. And I can proue beſides, that ſithence my truſt repoſed, you haue entred ſpeciall conference with the party. The time likewiſe doth ſomewhat aſſure me, in which no one but your ſelfe could ſo ſodainely preuent me. There want not to giue ſcope hereunto, the ſpeches alſo which the next day you deliuered me after I had ſpoken with you, which was you feared leaſt my man ouerhard, and might poſſibly diſcry me, whome your ſelfe knew an howre before our conference, to haue beene diſcharged our company. Againe the perſon and place where he remaineth, enforce ſome thing whereunto vnaccuſtomed you haue acceſſe, and therefore for ſome ſpeciall pollicy. And notwithſtanding all theſe vehement likelihoodes yet will I not condemne you, till I ſee how you will confute me. Albeit my cenſure hetherto paſſeth that very hardly you may aunſwere it, without eſpeciall note of infamy, which being ſo, the diſpleaſure may returne ſuch as I can tell you will not be maſtered very eaſely. The haſt of the meſſenger forbiddeth me longer delay, by reaſon whereof, I am compelled to leaue you. B. this of &c.

Causes inducing ſuſpition.

Signes of ſpech recalled to mind

Peroratio.

An aunſwere Defenſory vnto the effectes of the ſame Epiſtle.

Exordium.

MAiſter H. The manner of your writing ſeemeth vnto me very ſtraunge, and the conueyaunce thereof, ſuch as I promiſe you, wherewith I was neuer acquainted. I am not a little grieued to thinke that you ſhould in that peremptory ſort you doe, attribute vnto me the name of ſo baſe and vnfitte a dealing. I would well you and your infor-

Liptote.

Excuſatio.

informer vnderſtood, that it is not my practiſe to vſe that cunning, which you like to terme by the name of ſhifting, neither (by what ſo euer neceſſity conſtrayned) doe I inure my ſelfe vnto the ſame. It is an old prouerbe, *Wher the hedge is loweſt, there euery man is ready to goe ouer.* In like ſort wher- Paræmia.
of appeareth by you, who hauing no more certainety then your meere imaginations to ſuſpend me, doe iniuriouſly ob- Anſwere to the cauſes inducing.
iect my neceſsity, as being the onely meane whewith to diſ-grace me. Why maiſter H. doth it therefore follow becauſe I want, that my minde muſt of force become maimed with Anthypophora.
ſuch trechery? you are deceiued and they geſſe much awry, that in ſuch hatefull manner do goe about to abuſe me. What argument call you that, that for becauſe you reuealed your Confutatio
councell to vs two, and it liketh you to preferre by certayn allowance the others reputation and ability before me, that Erotema.
therefore I haue deceiued you? why if you liſt to ſuppoſe a truth on my ſide (as lawfully I proteſt you might doe) were there not as much reaſon that I for mine honeſty, as hee for his brauery ſhould as indifferently be cenſured? But your probable coniectures you ſay doe intice you, the one whereof is the time wherein none could preuent you. Was not I pray you that other in town as well as I, though hee altered his lod- Diſproofe by likelihoodes.
ging? And ſuppoſe that euery day we were both here ſince, may it be vnpoſsible that an other might endammage the matter as well as wee? But I had ſpeciall conference with the party, and the place and perſon without that occaſion, of no likelihood by me to be frequented. Had I conference? is that a thing ſo maruaylous? am I ſo farre eſtraunged from honeſty that I may not haue ſpeech with a man but to worke my friend villany? Alack man, why, I was neuer ſo fearefull Charientiſmus.
of mine owne keeping ſecretes, that I would haue denied it if you had askte me, neither doe I much force if your owne eies doe witneſſe the cauſe when I next ſpeake with you. In ſaying the place and perſon was before time by me vnuſed you ſpeake iniuriouſly, for your ſelfe doe know, that both hee and the reſt, were to me known before time, and that very familiarly. To conclude I wiſhe you to be perſwaded that Epilogus.

in rewarding me with ſuch conceipts as theſe, you ſhall do me but ſmall courteſie, and ill requite my faithfulnes by vpbraiding me with my neceſsity, that would haue endeuoured all meanes poſsible to pleaſure you. And as touching any infamy to me redounding herein, I would I could as well cleare all my offences to God-ward, as I can free my ſelfe of this ſuſpition, and that with as great honeſty as others moſt malicioufly haue ſought to defame me, and then no doubt my accoumpt ſhould be a great deale leſſe then it is, when euer the Almighty by his eternall ſummons ſhould call me. In full reſolution whereof, I end this aunſwere. The of &c.

A Reply to the ſayde aunſwere Defenſorie, wherein the matter of the Epiſtle is more firmely maintayned.

Exordium. OF auncient time it hath often been ſayd, *That it is euil halting before a cripple*, faythfull dealing, & flouriſhing glozing are two contraries. Among true friendes in deede, and ſuch as do make more accompt of their credit and honeſty, then of the baſe acquiring of a ſlight commoditie,
Allegoria. I do confeſſe it is not of ſmall moment to build vpon the rock
Antitheſis of their aſſurance, and to make reckoning of their word to the vttermoſt: but where gentilitie is not alonely ſpotted, but in a maner couered and debaſed already with vnhoneſty, & men holde it for a *Maxime* to ſhrowd their lauiſh and euer empti-ed expence, by whatſoeuer kinde of lucre, be it neuer ſo filthie, it is not neceſſary that repoze be in ſuch place ſtabliſhed leaſt the vntimely rooting thereof, doe make men ban their winnings, and lament the bitternes of their loſſe, when too late they are out of hope, for euer to haue the ſame recouered.

It ſeemeth maſter L. by the continuance of your Letter,
Anaſtrophe. that the cenſure of my former direction you haue paſſed ouer very ſlightly, conceiuing that by a nnmber of odde ſpeeches
Similitudo. (which in manner of a racket you haue vſed, to toſſe my coniectures as tennis balles, beeing at your deeming not much material,

materiall, whether by order of the gaine you returne tha into the courte, or banding them in the ayre ſuffer them to flie at all aduentures) you doo yet ſuppoſe to haue wrought a maſtery, and of whatſoeuer to be ſayd againſt you, to haue diſcharged your ſelfe very ſoundly. You muſt thinke M. L. I am no babie, neither doo you deale with ſuch a one, that notwithſtanding in playne and honeſt vſage he accordeth to all ſimplicitie, is yet of ſo meane conceipt, but hee is able to vente your vttermoſt actions, deale you in the handling of the ſame neuer ſo cunningly. Similiter deſinæus.

The maner of your vſage, being peraduenture deliuered in ſome place, where you were leſſe knowen, might make a flouriſh for your credit, and for the preſent, in one ſorte or other auayle you, but vnto me it is but mater too ſmile at, and occaſion (to deale plainly with you) the more to miſſlike you, who not contenting your ſelfe to haue dealt more then vnfriendly, haue determined belike in your reaſons to make me beleeue, that I haue offered you the iniury, and when you haue ſtung me to the quick, perſwade me that the violence of the miſchiefe lighted vppon your own body. But the courſe herein you take, is too farre wide from the cenſure of any honeſt opinion. What tell you me you were acquainted before time with the partie, and of I know not what buſines you had to doo, which at the next ſight you care not to ſhew me? and then forſooth that the tothers abilitie and my ſuppoſe muſt be preferred before you, in reſpect of your neceſsity? with ſuch other friuolous repetitions without ſubſtance or honeſty? and after that ſome *Robin* the diuell, or I wot not what ſpirit of the ayre muſt beſides impoſsibilitie be ſuppoſed to reueale the accident. What vanity is this? what matter of reaſon therin, that as before I might not aſſure my ſelfe of your infidelitie? to what ende proceedeth all the other circumſtances, vpon what conceipt do they cleare you? Tuſh, tuſh, deceiue not your ſelfe, nor thinke you goe ſo couertly, but that men of diſcretion can and doo dayly ſee you. Erotema: Conſutatio

Somewhat more then you think I haue ſithence heard how the worlde goeth with you, you thought it very much at the

Epiſtles Expoſtulatorie.

beginning I ſhould expoſtulate with you, but if I ſhould ſtir you with this Item, that I can tell you where, when, and vpon what expectation you deſcried me, you might think I did not then diſguize with you.

I ſtudie not to capitulate your iniuries, as confeſsing my ſelf alſo not to be vnburdened with offeces: But good I deem it were M. L. that by ſome meanes you tooke notice of your owne infirmities.

Peroratiõ. To aggrauate the wrong you haue done me, I liſt not; and more then I intended haue I ſpoken vppon that you haue anſwered. Being vnwilling to toyle my ſelfe, or trouble your conceipts any further, I herewith conclude.

More ſory of your ill condition, then of the abuſe you haue done me.

A ſecond anſwere by the like reaſons of the Replie, in further defence of the partie.

Exordium. Paræmia. AS auntiently hath it been accuſtomed (as in the prouerb by you alleaged) *Better it were for ſome to ſteale a horſe, then for others to looke on.* It is an eaſie matter to finde a

Allegoria. ſtaffe when one is diſpoſed to beat a dogge, and to him that liſt to haue a bad conceipt, what honeſt excuſe may be alleaged that can draw him from it. Men that are *Opinionatiue*,

Sententia. doo not for the moſt part meaſure things as they are, but commonly as their minde leadeth them, and generally to ſpeak of many things that in particular are vnnumbred, what the conceipt giueth in certainty to be adiudged, there is with diuers perſons no queſtion of good and bad afterwards to bee oppoſed. Among friends ſundry occaſions do happen that meerly for themſelues are to be ſupported, the leaſt of which happening among ſtraungers, would not without great diſcontentment be caryed.

It is giuen to ſome to beare much becauſe they ſeeme to be borne to it, and to lay their ſhoulders vnder euery load, becauſe

cauſe they think before time to haue been vſed to it: Yet all that cary loades are not Aſſes, nor euery one that ſupporteth a burden is not forthwith a Pack-horſe. I know well M. H. you are no baby, nor I think you do ſuppoſe me ſo ſenceleſs as a foole. I vſe no rackets to your reaſons as vniuſtly you cõceiue of me, nor would I haue you imagine that becauſe you think ill of me I muſt needes be guiltie. I tell you agayne as I told you before, you highly doo wrong me. And in this one more then any other, yo umoſt vnfriendly doo abuſe me. Why doo you ſo often inculcate vnto me, what other haue reported, and and ſome ſay they haue ſeene in me? It is the truth I ſtand vppon, and not the malice of any one whatſoeuer that ſo vilely miſdeemeth me.

It is not my cuſtome to winck at all things as I do vnto you, ſo indifferently, but yet would I haue you conceiue howe much the iniury toucheth me. You argue againſt mee that it is not enough that I ſay it is not ſo, ſo ſay I vnto you, that you ought not to charge me without you can proue it ſo. Becauſe there reſteth ſome matter whereby I am in good condition tied vnto you, it is not ſeemly for your credit, nor fit for the honeſty whereof you make profeſsion, to lade mee any whit the more with iniurie. Make what large collection you liſt of my preſent ſtate and neceſsitie, I tell you I deeme my ſelfe the ſame man that I was in greater proſperity.

My requeſt is for the ſurceaſe of all this iarre, your opinion may ſtand as you liſt, but giue mee conuenient time and acceſſe to cleere mee. To vrge me as you doo, may but breede that which, to neither of vs may returne pleaſing, & which in the ende I know will be to you moſt diſcontenting. It were good that with leſſe reſolution you did ſway your opinions, ſo might you with ſmaller difficultie decerne, what with facilitie in fine you will of your ſelfe condeſcend vnto. My ſelfe being as loth to diſturbe you, as your ſelfe ſeeme wearied with the former toyle doo herewith ſet my limits, who worſe conceipted of your light beleefe then of the wrong you haue done me, doo notwithſtanding continue. Peroratio.

Deſirous of your reformed imagination &c.

NOw after theſe double thwartinges on either part receyued, in expoſtulating this iniury, (the like whereof by writing is ſundry times occaſioned, and remayneth in this place onely for variety, to make ſhew how by wel handling, matters may on both ſides bee equally enforced or weakened.) I will ſort you foorth two or three ſeuerall examples more, becauſe of the neceſſary and often occurrence of this title, daily being accuſtomed in our writing. The firſt whereof ſhall bee for matter of vnkindneſſe: The ſecond for breach of promiſe: The third from a meane Gentleman to a perſonage of great honour, whereby in cauſe of betterneſſe ſhall be exampled how iniuries may bee expoſtulated or complained of. And theſe in ſequence ſhall follow by theyr Examples.

An Example of an Epiſtle Expoſtulatorie touching vnkindnes receiued.

Narratio. MAiſter G. I haue great maruail that remaining hitherto in town as you do we can by no poſſibility heare of your being, but by ſuch iangling meſſengers as you make currors for ſpite, whereby to abuſe your friendes. In which the diſcourteſie is farre more by the vnbeſeeming courſes and dealinges therein vſed, then fitteth either your honeſty or our friendſhip to be tollerated. I doubted not ere this time how apt you were to conceiue (euen for a very toy) in the worſt degree that might be, of any one that behaueth himſelfe neuer ſo well vnto you, ſo tickeliſh are your humors, and ſo vnſtedy your cenſures. And which is worſt, it cannot with you reſt in imagination alone, but in ſuch odde kinde of reportes, and to ſuch baſe perſons is deliuered, as you little recke what diſcredite you offer a man in the ſame, the leaſt wherof would make you ſtorme to the gall, if a man ſhould but ouerſlip himſelfe in giuing any manner of ſounde of you, tending to ſuch effect as you proffer. Good God Sir, are you and I of late become ſuch ſtraungers together, as that neither

neither writing nor requeſt may ſerue to haue acceſſe to your preſence. Truſt me I am vnuſed to theſe deuiſes, nor fit they at all vnto my appetite. Either ſomething or no body to me, but vnto ſuch as more recke of your coyneſſe then I doe, you may be as you will, or as their Fortunes may beare with you. For my part I am too vnapt to weld any ſuch inſupportable amity. If you can vſe me as your vpright, honeſt, and wel meaning friend, I am vnto you as firme as you would wiſhe me, otherwiſe to encounter ſo many diuerſities, of vnfrequented fancies, toyes, or miſlikes, it aunſwereth in no point vnto my property, which hauing thought good of meere wel wiſhing to ſignify vnto you by preſent writing. I leaue you to your beſt opinion, this of &c. Peroratio.

Yours in all good ſort to be entertained &c.

An Example of an Epiſtle Expoſtulatorie for breach of promiſe.

MAiſter K. I haue abſtayned hetherto to come or ſend vnto you, partly wearyed with importunity, for that I thought two monethes being now paſſed, I might in this ſpace haue found a ſeaſon conuenient, wherein to haue ended with you. Hauing taken this cauſe in hand, I woulde (as in good reaſon it ſeemeth fit) you ſhould determine with me vppon ſome concluſion, whereon reſting aſſured, I might thenceforth know whereunto to truſt, and neither waſt labor in comming to ſo ſmall purpoſe, or hinder my certaine buſines by the vnſteady ſtay thereof as already I haue done. Wee haue talked many times and ſet downe certaine limittes, mary to ſo ſlender effect, as I neither know when to demaund, nor you how to ſatisfie. So that depending vppon ſhadowes, I haue paſſed my time with ſmall benefite, and you haue gone forward to little purpoſe. I doe pray you therefore that hence forth ſuch honeſt meaning may aſſure vs, as already betweene vs hath on either part beene perfourmed. To delay me thus with niſles, as I think it far from a Gentleman, ſo do I ſuppoſe Narratio.

you not intende it, conſidering how many wayes thereby, I am and ſhall be hindered. This therefore may be the certayn meane to ſatisfie vs both, that you will (as on Friday laſt you promiſed) come and ſee the agreement between vs perfourmed, whereof I pray you aduertiſe your full reſolution by this bearer. And ſo I bid you heartily farewell. &c.

Epilogus.

An Example of an Epiſtle Expoſtulatorie from an inferior Gentleman to his far better in degree, authority and calling.

RIght Honourable, though by the cuſtom and common pollicy of this vnhappy world, I am better warranted with a perſonnage of your greatneſſe, to diſſemble, then to deale plainely: yet becauſe I finde as well by Gods owne word as by the euent of mens practiſes, that ſuch cuſtomes are neither pleaſing to his Maieſty, nor alwaies profitable to ſuch as vſe them, I haue aduentured to manifeſt that by paper, which by wordes (albeit many times deſirous) I neuer had hart to vtter.

Exordium.

Pleonaſmus.

My purpoſe is to be plaine, and in honeſt and duetifull ſort to expoſtulate with your L. wherein I finde my ſelfe greeued, and vppon what ground this my complaint is framed. I therefore moſt humbly beſeech your L. for Gods ſake & your own, to pardon this preſumption, & to admit me fauorable and indifferent conſtruction, of what I ſhal here vnfould vnto you by writing.

Propoſitio.

Metaphora.

I exclaime of wrong paſſed, I vrge my miſery preſent, and I complaine of you to your ſelfe, and ſo doe make you Iudge of all that ſhall bee hereafter informed.

Your L. did once know, and hath ſtill ſome cauſe to remember, that of all ſuch land and liuings as my father at his death poſſeſſed, one onely poore farme fell to my ſhare.

I my ſelfe doe knowe, and ſhall neuer eaſily forget, that after the ſame was thruſt into my handes, I neuer enioyed it without much vnquietnes, quarrell, and vexation, nor without

out the continuall mallice and moleſtation of my vnnaturall vncle, & ſuch his aſſociats, as by ſetting him on, vnderhand, did afterwards finde meanes to faſten in the ſame.

This poore liuing, once in manner loſt, afterwardes recouered, and yet ſtill fearefully kept, the rather by meane of a new trouble mooued vnto me by maiſter B. I was in fine driuen to offer for a little, but to ſell for leſſe. Now here begins my iuſt cauſe of complaint. For vppon firme hope of your Lordſhips fauour towards me, and that you would according to your honourable promiſes haue done mee an expected good: I was content to yeelde my intereſt for eleuen hundred and three ſcore poundes, where ſixteene hundred pounds had beene before offered by my kinſman, and ſo I then tolde you.

This offer of mine, your Lordſhip for the time accepted, yeelding with ſome difficulty, to pay the odde eight ſcore pounds where I ought it. Howbeit afterwardes, hauing gotten the Leaſe, being poſſeſſed of the bargaine, and none nowe daring to take the ſame out of your handes, you quarrelled with the Leaſe as before you had done with the title, & made me a freſh abatement of the odde eyght ſcore pounds, affirming it to be no part of your charge to pay my debtes.

To ſalue this miſchiefe, and to ſaue my eight ſcore poundes (your Lordſhippe hauing reported the former bargaine to your moſt aduantage) I laboured without auaile, to helpe your memory therein. Proteſting (and that moſte truly) that vpon mine earneſt and humble petition to your L. to leaue me worth a thouſand pound and to pay my debts, and in regard alſo of the great abatement of what I might haue had elſe where, your Lordſhip had condiſcended in the former conference to diſcharge the ſame. And thereuppon willed me, at my next retourne to bring a note of my debts, with the names of my creditors.

This tale I well remember with more truth then good ſucceſſe vttered (ſpecially the often touch of what my kinſman had offred me) did greatly miſlike you. Whereupon growing in heate (yet with ſome regard of Honour) you ſwore

that

that if any other bought the ſame at my handes then your ſelfe, you would haue it for leſſe then fiue hundred pounds, yea, for nothing or elſe it ſhould goe hard. Marry keeping it my ſelfe, you ſaide you would ſtand my friend: which hote or cold concluſion, I proteſt did ſo appale me, as with feare of further loſſe, with griefe and diſcontentment I grew ſicke, and thereuppon reſolued to take what you would giue me.

Your Lordſhip hauing thus, what with countenaunce and chollet diſmayed me, and finding by ſuch peremptorineſſe my ſence to be ouercome, you ran on ſtill with this wreſting courſe, and vppon auctority without cauſe or coulour, cutte me yet thirty pound ſhorter. So as in place of one thouſand ſixe hundred pound offered me by my kinſman in the Countrey, your Lordſhip gaue me iuſt nine hundred and ſeuenty pound, leauing me out of this, to pay a hundred and ſixty pound debt.

By theſe meanes (right Honourable) was I then halfe impoueriſhed, and am now altogether vndone, hauing neither skill to vſe that little you gaue, nor will to raiſe my ſelfe after my fall, which I thought impoſsible.

It was a wholſome caueat giuen me by your Lordſhip, and a full reſolution put downe by my ſelfe, rather to ſtoope and to liue ſomewhat ſparing, then by any prodigality to impaire my ſtocke: but being neither Marchaunt, Artizan, Broker, nor Vſurer, nor hauing among many debtors, ſcarce one good Payer, I could hardly frame to doe what was aduiſed me, or bee ſo much mine owne friend, as at firſt I hadde determined.

Diſtributio My ſtate then brought thus low, my friends decayed and dead, my liuing ſolde for little, and the money ſpent, I reſolued, and ſtill do, with the reſt to leaue my Countrey, aſwell to couer my want from mine enemies, as to ſeuer my ſelfe from ſo vnfortunate acquaintance.

Sententia. Finde time therefore I beſeech your honour before my going, to examine theſe particulars, they contayne I proteſt nothing but matter of trueth. It is a high virtue & moſt commendable in a man of your ſtate, to right your inferiour againſt

gainſt your ſelfe; by this ſhall you winne him vnfaynedly to loue you, who nowe vpon iuſt cauſe can doo no leſſe, then think himſelfe wronged by you.

And ſo my good L. this bill exhibited into your chamber, not into any court, deliuered to your owne handes, and to no man elſe; I leaue to your honourable and beſt conſideration, humbly once agayne beſeching your L. to ſuſpend your hardeſt conceipt againſt me, for expoſtulating my griefes, in reſpect my playnnes herein, paſſeth not without trueth, nor any wrong enforced, but vpon iuſt occaſion.

Of Epiſtles Exprobatorie, *Cap 4.*

FRom matter *Expoſtulatorie*, we will now turn our ſelues to the next title being *Exprobatory*, vnder which is conteyned cauſe in deede of vehement and grieuous diſdayne: chiefliе touching offences that impugne a contrarie and laudable merit and deſert. For which, howbeit in al ciuile vſages it be accompted vndecent, vncourteous, any vnbeſeeming gentle condition, to reproch a man in time of miſlike, with good offices or turnes, that before hee hath receaued: So when contrarie to the honeſt affection vnto him bountifully tendred, a man ſhall eyther vngratefully, not recognize the ſame goodneſſe, or impudentlie, vnciuilly, or inhumainelie go about to reward euill for good, and to enforce a moſt vniuſt vexation, where himſelfe hath receaued moſt comfort. In ſuch caſes to vſe this *Exprobatorie* maner of writing, to ſignifie vnto the party ſo forgetfull of gentleneſſe, both what hee hath receaued, and how much he was charged by al wayes, lymits and meanes, that may be enforced, of humanity, pietie, or gentleneſſe, it ſhall not be a miſſe, and to ſuch end and no other is this *Exprobatorie* kinde of Epiſtles to bee vſed: Of which, ſome certaine examples are in this place to be deliuered.

An Example of an Epiſtle Exprobatorie touching ingratitude receiued.

Narratio. I Do not maruaile at your wonted and ſundry delayes in anſwering my requeſts, nor that you break ſo many promiſes with your friends for the gratifying of their courteſies: In that being things by nature annexed as they are to ſo ſeruile a condition, they ſeeme (remediles) in al diſcreet iudgemẽts to be borne withall. But that I wonder at, is, how my ſelf (knowing as I doo, and hauing ſo often taſted of that contemptible and hard diſpoſition of yours towards me) ſhould yet bee ſo
Diſtributio aſſotted, as to ſtrayne my friendes, to ſpend my money, exerciſe my wittes, yeeld my trauayle, bend my care, and paſſe my credit; to relieue, vphold, nouriſh and mayntayne ſuch a one, in bringing him from nought to ought, from the dunghill to the courte, from woe to wealth, as hath neither honeſty to re-
Auxeſis. garde me, wit to vſe me, will to requite me, ciuility to reſpect me, good nature to thank me, nor any one ſparke of endeuour whereby ſo much as in good ſeeming to behaue himſelfe
Comparatio. towards me. Many occaſions haue been giuen me before time by ſome other miſprizers of my courteſie, but you of all others haue exceeded and doo paſſe them all in vnhoneſty. That I ſhould be occaſioned thus to reproch you as I doo, is iwis vn-
Liptote. to me no great contentment, but that at my handes who alwayes haue ſo manifoldly deſerued of you, you ſhould ſo far foorth challenge to be reproched, that certainly is it whereof you ought moſt to be aſhamed. How many wayes you haue wronged me, and how little cauſe hereafter I haue to inter-
Correctio. medle or haue to doo with you, hauing ſo ingratefully, nay rather inhumanly dealt with me, let the world iudge between you and me. Had I tried you in much, or in one halfe of that whereby in very duety you are charged vnto me, it had beene ſomewhat to haue denied me: But in a matter ſo ſlender, ſo
Synonymia Aſyndeton. ſmall valued, and but a trifle, to delay me, to ſtand with mee, to break promiſe with me, and which is worſt of all, moſt vnciuilly therewith to beard mee, that of all others is the moſt

deteſted

deteſted that may be. Sorry I am, not that I haue knowen you, for the knowledge ſhall keepe me from you, but that in nouriſhing of you, I forgot my ſelfe ſo much, as I could neuer till this preſent perceiue nor looke after you. Fare as you will for me, who euer hereafter deſire neither to know nor ſee you. From B. this of &c. Epilogus.

An Epiſtle Exprobatorie, more largely exampled.

ALbeit vnto a gentle minde there is nothing leſſe proper, then a reproching of benefits; nor any thing more contrarying, then to be touched with diſcourteſies: yet reſpecting the waight of thy manifold wrongs done vnto me, and moſt iniurious deuiſes, wherin thou haſt contrary to al lawes of Nature, Virtue, or honeſty, gone about to abuſe me, rewarding not euill, but worſe then miſchiefe it ſelfe, for good; and doing that which all men hate, and the moſt diſcreete doo abhorre, in requitall of that which I chiefly deſerued of thee, I holde my ſelfe neither to be touched in gentlenes, nor deemed fat al in diſcurteſie, if to ſuch a Camelio I giue his due colours, of ſo vile a viper do bewraythe feature, to ſo ingrateful a wretch, doe blaze forth a picture, and of ſo vgly a beaſt doe yeeld his due portrature, to the ende that at leaſt it may appeare vnto thy ſelfe, how vnlike to that thou haſt euer ſeemed vnto me, I haue now found thee, and how contrarying to that my ſelfe haue manifoldly bound thee, thou haſt now ſhewed thy ſelfe vnto me. Exordium. Metaphora.

To the opening whereof let me call to remembrance, that being here a great while ſithence a ſtraunger, ſpoyled of that thou haddeſt, laden with ſicknes, purſued of thy foes, burdenſome to thy friends, ſubiect to a number of caſualties, of death, pouerty, hatred, penury, griefe, trouble, and want, I tooke thee, I kept thee, I relieued thee, I prouided for thee, & that at ſuch time as when forſaken of all others, thou waſt only compaſſed with extremitie, had not this one curteſie, nay rather vnaccuſtomed kindnes, been ſufficient alone, wherewith to Diſtributio Congeries. Aſyndeton. Conoſtio.

Epiſtles Exprobatorie.

Anthypophora. haue bound thee? Queſtionles it had, reſted there at all any ſparke of good condition within thee, yet had this been all that I had done for thee, happely could I then haue contented my ſelfe, and haue thought that thou haddeſt therein alone dealt but vngratefully.

Erotema. Abhorreſt thou not in the peruſing hereof to think how thou haſt vſed me? Well knoweſt thou that on this hie point of courteſie, I ſtuck not alone with thee, for after a recouery

Commoratio. by my means had, & reſtitution of thine eſtate, vnto thy wonted poſſeſſions, health, freedome and liberty, I not onely ſo ſetled thee, but being haled thy ſelf (as it were) out of the Lions iawes, I made thine aduerſaries a pray vnto thee, I fauoured thee, I loued thee, I eſteemed thee, when none would regarde thee, when all men deſpiſed thee. Were not theſe benefites ſufficient, to haue yoaked any good or honeſt diſpoſition vnto me? What Viper may I then terme thee, what monſter or helliſh imp, that not onely haſt not vouchſafed ſo much as to requite me, but ſcorneſt in apparance ſo much as to beare a good opinion towards me? Is it poſſible that man than a Serpent, or than the very Crocodile it ſelfe ſhould become more malicious, yet haſt thou in farre greater quantity then theſe contayned thy venyme, the Hydra was not anſwerable vnto thy property, the very Sauages themſelues could not equall thee, thou art in fine beyond all, and there are none beyond thee, for both men and beaſtes doo abhorre thy treachery.

Aſyndeton. Antitheſis. Erotema. Aporia. Allegoria. Paradoxon Hyperbole.

Erotema. What then auayleth that of ſuch a one I haue merited ſo highly? Whereto ſerueth it to haue extended on him ſo great and vnuſed bountie? The dogge fauneth by kinde where he is loued, the Tiger by gentlenes is from his cruelty diſturned, the Lyon will not ſuffer a kindnes vnregarded. But thou (hatefull of all others) degenerating from all nature both of men and beaſts, weigheſt not of friendſhip, reiecteſt fauours, hateſt all gentleneſſe, regardeſt no kindneſſe, contemneſt merites, and kindleſſe of all kindes, or rather ſequeſtred from any kinde, giueſt thy ſelfe to reward the beſt deſeruings, with vnauoydable and moſt deteſtable villanies.

Sententia. Comparatio. Auxeſis.

Had

Had I not too too much deſerued as I haue done at thy handes, it might in ſome ſorte haue ſuffiſed me. Had I by any knowen or pretended euill, euer purſued thee, had I meant at any time badly vnto thee, it might yet haue contented me, that forgetfull of all that before pailed, thou ſhouldſt in this hateſull maner haue dealt with me. But hauing onely heaped on thy head a multitude of fauours, receiued thee as I haue done with ſo ſundry courteſies, imbraced thee as thou knoweſt with infinite contentments, deliuered thee from death, and very helliſh tormentors, what kindenes could bee more, or what merite ſo ample? And contrarywiſe, what requitall ſo ſlender, what acknowledgement ſo bad, or what recompence ſo euill, then wherewith beſides all courſe of iuſtice and equitie thou haſt moſt vnnaturally acquited me? Epizeuxis. Diſtributio Antitheſis.

One onely comfort reſteth, that of all honeſt mindes thou art hated deſeruedly, and out of all gentle company art excluded perpetually, wherein hauing the onely ſolace vnto my grieued conceipts, that for the preſent may bee acquired, I liue in hope to ſee thee once agayne to haue neede of mee, when according to thy demerites I ſhal thinke of thee, and in the meane while, eſteeme of thy faſhions as thou haſt giuen me cauſe to accompt of them. Epiphonema. Epilogus.

Of Letters Inuectiue. *Cap. 5.*

TO theſe *Exprobatorie* Epiſtles, doth next follow the title *Inuectiue*. A ſharp and biter enueighing againſt the perſon, deeds, or behauiours of men, occupyed altogether in condemning, diſabling, and wreſting, whatſoeuer may bee collected, to the reproofe, diminution, or impugning of any one, and that by all maner of quippes, taunts, reproches, blames, imputations, or deſignements that may bee of euils. And yet this not by a diſordered, malicious, or raylinge humor, vniuſtly and without great and forcible cauſe to be pur-

ſued, but by a learned, diſcreete, lawfull, or reaſonable tolleration to be followed, which in all manner of directions is principally to be required. The conueyaunce is as ful of art as any others, that heretofore haue beene exampled vnto you, and as well for ryfe and quicke inuention, as orderly diſpoſition, enforcementes, and neate deliuery, hath his ſpecall commendation.

An example of an Epiſtle Inuectiue of a father againſt his ſonne.

Exordium. THe ſight of your Letters, & meſſage receiued by your ſeruant haue (good Coſen) bred to me in peruſing and harkenning vnto the ſame, no ſmall matter of diſquiet, not that your letters or meſſages for them ſelues are, or haue bin at any time ill welcome to my handes, but in reſpect of him for whom they come, whom in truth I neuer recke if I heare of, ſo filled haue I beene long ſince with the euils by him committed. I am nothing ignoraunt that of loue and meere good will you beare to me and mine, you framed your ſpeeches vnto me, which with how much tediouſnes I haue conſidered of, and with what willingnes I could haue omitted to aunſwere them, no one can ſo wel giue teſtimony, as the burthen of mine owne ſorrow beareth witnes vnto me.

Inſinuatio. But for that I ſee you are il conceipted at my heauines, and of your owne good nature would gladly finde meane to recouer that vnto me, which my ſelfe am out of hope for euer to compaſſe, I am content (though ill pleaſing to my remembrance, the rather alſo that by the extremity of the euils your owne minde may be diſſwaded from any further dealing) to ſhew vnto you the good conditions of him you ſue for, what manner a ſonne he hath alwayes been behaued vnto me, what reaſon thereby I haue to commaund him from me, and howe farre wide you are, that in ſuch ſort as you declare, doe conceiue both of him and of me.

Occupatio. I neede not repeat here, vnto you, with what fatherly care I haue brought him vp to mans eſtate, by what prouident fore-

foreſight, I ſought both with maintenaunce and conuenient place of credite, to continue him as a Gentleman, how vnwilling I was to enter into the ſearch of euery ſmall offence, but attributing the force thereof to his time of youth, was content to wincke at that, many times, the ſufferaunce whereof I doubted would turne to the ruine that it preſently carrieth. I will but giue you an inſtance of the ſame, to the intent (that as your ſelues doe know) ſo may you in reuoluing the reſt, conſider the better hereof. How vnkindly, yea, more then vnnaturaly I may ſay, he hath rewarded me, (beſides the obedience that by nature, deuine and humaine lawes, hee is charged vnto) euen in thoſe vnripe yeares, when firſt he newly ſtarted as it were from the craddle I doe ouerpaſſe, and come to the preſent eſtate wherein he now remayneth.

Diminutio.

Correctio.

It is I iudge about three yeares ſithence, to the intent to retaine him in ſome good order of life, I placed him with a right godly and Worſhipfull Knight, Sir H. D, who for my ſake both loued him, and I know tooke paines to the vttermoſt to reforme him, before that time I had placed him in an Inne of Court, where with expence ſufficient I kept him. In both of theſe places he brought me more then I will rehearſe indebted, ran himſelfe on the rocks, durſt not beſides (for that priuily he had taken vp) to ſhew his head. Complaints were infinite againſt him, this man could not be in quiet for him, that mans ſeruant he miſuſed, this party he deceyued, that other he higly wronged. What could I doe vnto theſe things, but as one deſirous to reclaime him whome he knew to be his owne (though with a reſolute vow neuer to deale with him, I had then caſt him off) yet by intreaty of his friends and his earneſt ſubmiſſion I receiued him againe. Sithence which too much it is to be reuealed, how ſtubbornely euen in mine own houſe, how iniuriouſly among mine owne people, he hath behaued himſelfe, by reaſon whereof as compelled for the quiet of mine owne family, I appointed him to goe from hence into S. there to remaine with his vncle. And becauſe it was againſt a Chriſtmas, and that I would not diſmiſſe him vnfurniſhed of that belonged vnto a Gentleman, (beſides that with a cou-

Narratio.

Epiphonema.

Cõmoratio

a couple of good geldinges I horſed him and his man, and ſuted him of apparell and what other needefull neceſſaries) I deliuered him twenty pound in his purſe. He was no ſooner gone to D. being not paſſe twenty miles from my houſe, but the very ſame night he loſt all his money at dice, pawned his horſes for twenty nobles, and was faine of an honeſt friend of mine to borrow ten pounds for his expences, and to redeem his geldings, one of my poore tenaunts there, refuſing to ſupply his wants, he fowly beat, and if company had not come in to the reskue, had like to haue ſlaine him.

Nay what hath he done more, but knowing that theſe his il demeanours comming once to mine ears, I would neuer after repute of him, he hath confederated with a wicked raſcall that once was his man, who being the very ſame night in his company, the next day after came to my houſe and robbed me.

Erotema. Are not theſe impieties thinke you very ſtraunge? What Nature is in ſuch a ſonne, nay where in him are thoſe diſtrict laws of Nature become, that commonly enforceth in all other children, an awfull loue and reuerent regard vnto their parentes? Where is the feare of diuine and humaine Lawes, the one threatning a ſharpe ſcourge for ſuch vndutifulneſſe, and the other puniſhing by penall forfeitures and impriſonments, the manner of ſuch deteſtable and diſordered looſenes. To what iſſue is the auncient right and laudable Cuſtome of our fore fathers already runne, that whilome by ſeuere directions compelled the runnagate vſage of their children, to a more diſtrict impoſition, and farre eſtraunged exaction then now vſed, of a moſt rare and ſingular obedience? Why is the common intendment erſt in our predeceſſors times, of lawful and good ſo accuſtomably vſed, thus quite forworne, and in theſe our ſeaſons (filled with all kinde of careleſſenes) ſo far foorth diſgraced? who is he that now recketh farther then his own fantaſie, or what Sonne will for any zeale or ducty, once ſeek to repell his owne apperite? Whether are ye gone ye iuſt and ſeuere Iudges, by whoſe Sentence & opinion definitiue ſharp and bitter tortures were layd downe vnto them, that durſt preſume

Nature.

Law.

Cuſtome.

Lawfull & good.

Proſopopœia.

presume by any outward shew in the world, but once so much as to countermand the autority of theyr fathers?

O times more iniurious then euill it selfe, by whose onely sufferaunce, mischiefe spreadeth her selfe so highly as it doth, into such manifolde braunches. What would ye haue me to say in these thinges? thinke you not that I haue already receiued discontentment inough at such a ones hands? or would you wish me again by returning him home weetingly to suck vp mine owne misfortune, and by nourishing an expugnable wickednes, to see a demonstration of mine owne sorrow and destruction daily before mine eies? No, no, Cosin, I haue I hope taken order sufficient for these things, his presence I am resolued shall no more disquiet me, by hearing or remembrance of him, if no friend of mine doe otherwise vexe me, for needs a vexation must it be, be it but the least suppose, to conceiue that I haue yet remaining vnto me such a Son. Take you heede (good Cosin) that as he hath deceiued a great many others, but me of all others most especially, he also do not deceiue you. Driue him quickely from your presence, and thinke that a greater plague can you not receiue into your family, then a person so vile and of all others demeaned so wickedly. This is all that I can deliuer you of my present opinion, but not the least of a thousand other accidents occasioning the same. Whereon I am determined fully to repose my selfe. Sending in the meane time my hartiest commendatitions and earnest thankes for the indifferent care had of my being both to you and your bed-fellow. R. this of &c.

Ecphonesis.

Aporia.

Cõmunicatio.

Orismus.

Peroratio.

An aunswere Purgatory of the Sonne touching the matters Inuectiue of the former Epistle.

VVFre it not Sir that my presence might more offend you then I wish, or by any action of mine owne, would wittingly haue deserued, I had (emboldened by the equity and right suppose of my cause) in all humble reuerence and duety, tendered my selfe vnto you, but vnderstanding how greatly the malice of mine aun-

Exordium.

cient enemies haue preuailed towardes me, and that without the very piety of your ſelfe, and equall regard had to the due information of my cauſe, there is no place of fauour left vnto me. I chooſe as the meeteſt, to abandon for a while the yeelding vnto you by my acceſſe, of any ſuch annoyaunce, and in the meane time, to frame theſe humble Letters, pacifiers of your more then ordinary diſcontentments, that as true aduertiſers of the courſe of that wherewith I am charged, they may plead pardon of your proteſted miſlike, and winne vnto me (as I hope) that entertainement again, from which hitherto by the vndeſerued proceedings of mine aduerſaries, I haue iniuriouſly beene detayned.

Inſinuatio. And albeit there is no reaſon why, in the meaſure of all your actions, I ſhould or ought to deeme, that you doe, or enterpriſe any thing vnaduiſed: yet for ſo much as the ſecret ſting of malice is ſuch, as is able to penetrate the wiſeſt, and that where much is feared, the leaſt matter inducing thereunto is made occaſion to queſtion of, I doe in as lowly manner Parceſia. as I may, beſeech that but with indifferencies you will ſee how and in what ſort I am wronged, & giue credit to what hereby in mine owne defence ſhall be alleaged, to cenſure the reſt, as to the reſpect of your fatherly piety appertaineth.

Propoſitio. The weight of that, for which as I vnderſtand you are aggreeued againſt me, is that heretofore you haue had ſuggeſted vnto you that I am very vnthrifty, that I keep lewd company, that I conſume all at dice, that I am a quarreller, and laſtly that you ſurmize you were robbed by mean of me or by my aſſent, all which to confirme, my aduerſaries ſeem to haue agthered vpon me great aduantage, in that notwithſtanding being often forewarned the contrary, I ſithence fell into company, played at dice, brak a mans head, and that my man that robbed you, was the night before in my company.

Sententia. Much more euill commonly carrieth the reporter, in deliuering an ill ſuppoſe of a reaſonable conceipted matter, thē often times doth the action it ſelfe, in the moſt worſt degree of truth that can be, being equally conſidered of, for example, was it euer held a thing inſufferable for a Gentleman to frequent

quent company, or to play at dice? may it not ſometimes be iuſtifiable to breake a mans head? is it a matter of preiudice that he who once did me ſeruice was ſcene in my company? your ſelfe, Sir, I know will aunſwere for me to all theſe, No. Then will not I not onely not deny but I did all theſe, but by your fauour iuſtifie to their faces, that honeſtly, lawfully, without offence againſt you, or reaſonable miſlike of any other, I haue and might agayne at any time enter into the like vſage of all or any of theſe as at that time I did, when they ſo complained of me. Diminutio.

The company whereof I am accuſed were ſuch onely and none other as I found in mine Inne, Gentlemen each to you well knowen, and of all men generally well reputed, the place that I vſed was with them, the ſette by agreement not great, concluded vppon more to paſſe time then whereof to make gaine. Hereunto commeth a bad fellow out of the towne accompanied with one of your tenaunts, who looking on a good while, craued at laſt he might ſet, which being graunted a caſt fell betweene him and me of a number to be decided, for his opinion he dared me a good time with twenty Nobles to my Geldinges, I accepted the wager, the boorde went with me, your tenaunt excepted, who againſt all others ſtoode againſt me, and hauing the wager in his cuſtody would not deliuer it me. Wordes by ſuch meanes multiplied, and they both aroſe againſt me, whereuppon forced to ſome impatience, my hand made way to my right, wherewith I quailed their reſiſtance. Loe now Sir the matter thus highly framed againſt me, loe heare the loſſe, the pawning, the borrowing of money, and what killing and ſlaying againſt me reported. See here I beſeech you the vnthriftineſſe, the miſrule, the ill company, and what elſe that malice could any waies deuiſe to ouerthow me. Prolepſis. Synecdoche Inſultatio.

And yet if but truely in their very ſuppoſes they ſhoulde haue dealt with me, what conceipt then could they haue found in all this to obiect againſt me? Is it not a thing ordinary among Gentlemen when they meete together to ſolace themſelues with ſome one or other reaſonable paſtime, in al- Erotema.

lowance whereof, no one is ordered by himſelfe, but by com-
Erotema. mon liking of the reſt? Is it not a thing naturall to man, after wearyſome trauailes to vſe vnto his minde ſome honeſt recreation? Is it not accordant to ciuility to entertaine times and occaſions? Afforded you not therefore the money you gaue me, in company well reputed, and in their honeſt exercyſes, moderately to maintaine me? Agreeth not hereunto your only daily conuerſation, your entertainments, your continuall vſe of company applied in your owne behauionrs, and in others commended before me?

Anthypo-phora. What then may be ſayd to condemn me? the cõmon name (perchaunce) of the play, carying with it a continual ſurmize of inconuenience? I need not here lay vnto your wiſdome for my defence, that aſwell therein, as in all other demeanours, there is *Vſe* which is allowable, and *Abuſe*, that in it ſelfe is inſufferable. | To commend the moderate vſe hereof, I can induce nothing more then *Cuſtome*, and for the choyce of the beſt obſeruation, the company muſt cleare me. Now in auoyding the enormities, the charge (if I miſcõceiue not) you gaue me, extended to the fellowſhip of the worſt, in whoſe ſociety nothing is ſo common as ill vſage, and in whoſe pleaſures, no one thing ſo ordinary as vnthriftines, each of which occaſioning that euill which I ſeeke to ſhunne, hath been herein ſo far exempted, as I proteſt there reſteth in veritie, no ſuſpition at all wherewith I may be charged.

But if now Sir you will reaſon of your tenaunts hurt, what therein may be obiected that ſhall not euery way further me: who is he that by Nature could be ſo reſtrayned, but by the very inſtinct thereof, he will rather kill if neede be, then ſtand to be killed? Hath not the Soueraegne mother of al our earth-
Paradigma ly being, armed euen the very beaſts them ſelues to their own defence? Hath not the Lyon his clawes, the Bull his hornes, the Dogge his teeth, and the Boare his tuskes? Doe not the worthyeſt ſort of mankinde alſo contemne to be miſprized, and naturally couet where they be inforced, immediatly to be reuenged? Allotteth not the law vnto euery man his right?
Erotema. Was it not by *Conuention* agreed that the winner ſhould haue

the

the wager? And did not the vniuerſall *Sentence* of the whole boorde, adiudge it to me? What reſteth any wayes then to be alleadged whereby in this action to accuſe mee? Nay rather what is vnleſt herein to condemne him, that being your tenaunt, hauing his liuing of you and yours, beholding as he is to all yours, would yet be ſo vilie conceipted agaynſt any of yours, as not with ordinary ſpeeches alone, but with vnfitting termes, with violent force would goe about to withſtand me, to hurt me, yea deſperately to confederat with an other of my life and money to bereaue me? Traductio.

But now to draw vnto the laſt part that toucheth my man, ſtanding as a coniecture for that he was in my company the night before, I muſt conſpire with him to rob you. Doe but conſider Sir I pray you what likelyhood of trueth this beareth: would any one be ſo madde as once to harme, or go about to hurt the poſſeſsions that in right is to no one ſo much as himſelfe? Would I euer appeare ſo vngracious as to confederate with a ſtranger, to no benefit but of himſelfe, to robbe and ſpoyle my deareſt father? Alas, what could there bee ſo adverſe vnto Nature, as ſhould enforce in me ſo vnkinde a condition? you muſt needes Sir (by your fauour) ſomething conſider, what one thing or moe might be in me occaſioning vnto the ſame, it muſt either bee ſome vehement neceſsitie, (which neuer hapned) conſtrayning me, ſome great extremitie (which you know to be contrary) wherewith by keeping me too ſhort of expence or mayntenance you might enforce me, a kinde of wanton prodigallitie, whereof no world can accuſe me, ill counſell whereunto ſo far forth, I neuer could yeeld me, or a moſt deteſtable and vile diſpoſition grafted in my ſelfe, which no man euer found in me. Theſe cauſes as I think are the moſt likeſt of all others inducing to theſe opinions. which how farre they or any of them haue been eſtranged my condition, let but the very conſciences of my vtmoſt aduerſaries indifferently trie me. what if he were in my company, is not that a thing that without any ſuſpitiō at all, might eaſilieſt of any others happen vnto me? I am not weeting of mens thoughts, neither can I coniecture of any other but Diminutio. Erotema. Expeditio. Dicæologia

their outward demenours: if he were ill, weigh I pray you, the fault proceedeth not from me. Sory I am that any ſuch conceipt by any one of mine ſhould ſo much offend you.

Epilogus. These things then falling out in ſuch ſort as they be, it may pleaſe you Sir henceforth to allow of this my iuſt *Apologie*, & by the ſelf ſame *Nature*, *Pietie* & *Louing cõdition*, wherwith in al duety & obedience I ſeeme firmely charged vnto you, in like ſorte to recognize and receiue me, who notwithſtanding I confeſſe many wayes heretofore to haue erred, yet herein in no one poynt indifferent reſt I rightly to be challenged. The expectation whereof hath made me preſume to the recommendation of theſe letters, attending therewithall the newes of your good conceipt, and happy returne of this bearer. From &c. this &c.

TO this defence, we wil for the more varietie, ſuppoſe a Replie to be made by the Father, the reaſons whereof ſhall yet alſo conſiſt in the ſelfe ſame ſtate *abſolute*, yeelding thereby a more ample demonſtration of the diuerſitie of conſtructions incident to thoſe places, and how by the forcible applications of their ſpeciall intendments, they are, or may be caried to diuers ſeuerall purpoſes. Inaſmuch, as like to their preſent vſe in this *Defence* they haue been ſuggeſted for confirmation and to the clearing of the ſonnes faultines, herein alſo by the ſame conueyance they ſhall be maintained to the confutation of all his former allegations, the matter whereof, in ſorte following may be conſidered.

A Replie of the Father confuting the allegations of the ſonne, and mayntaining the cauſes of the former inuectiue alleaged.

Exordium. Your wiles (Sirra) and ſophiſticall expoſitions of your owne miſdemeanours, with ſundry confirmations therein vſed, whereby to driue me from the very ſuppoſe of that whereunto no one thing hath giuen more euident teſtimony, then the courſe and progreſſion of your whole life, are

are either too newly forged, to reape at my handes any ſound credit, or the mettall ſo light, as carieth in the weight thereof very ſmall ſubſtance, in my conceipt to be beleeued. Metaphora

Well haue you applyed your wittes (no doubt) and to eſpeciall good purpoſe haue your ſtudies been framed, that can ſo cunningly cõment as you haue done vpon ſo bad a text, but withdraw your meaſure betimes, and ceaſe this ouerweening, leſt by continuing your ſelfe in a fooles paradice, and where all things are naught, ſuppoſing nothing to be amiſſe, you do (as by your deſerts you haue ſundry times endeuored to loſe a father) ſo in the end frame adeſperate meane to loſe your ſelfe, when you may neuer be recouered. Inſultatio.

The ſhame you haue of your miſchiefe done, and guiltines of your owne conſcience to come in my ſight, together with a knowen miſlike that you haue receiued from me, either to ſee or heare from you: you vſe as a cloake, to couer the long pretext you haue made in defẽce of your euils, you haue wel approued that paper beareth no other hue but his own, & the letters you imprint therupõ, carie but their proper colour, Though they falſifie a thouſand actions, and bolſter vp innumerable lies, it is not ſeene in their chaunge, but in a ſhamefaſte brow of him that were not paſt ſhame, the leaſt of all theſe would quickly be deſcerned. Allegoria.

Is it not enough you haue done badly touching your ſelfe, vnkindely demeaned your ſelfe towards your fathers friends, vnthriftily conſumed your time in ſome one or other bad company, runne at randon euery way to your parents and your owne infamie, but that alſo in your behauiours you will not only dare to denie it, but which is worſe, in your writings ſeeke to defend it, it fitteth not I ſhould vſe reaſoning, neither meane I to contend with your cawtels, but for faſhions ſake, or (if ſo you liſt) to beate that to your remembrance, whereof hitherto you abandon the notice, let mee aske you this one queſtion. In all your ſmooth paſſage, and flouriſh made of your company, their reputation, your ciuilitie, ſmall play, my allowance and your conſtruction vpon the ſame, doth it not draw to this ende that it was in an Inne, in a place filled Auxeſis. Paræſia. Congeries.

with

Synonymia with all vnthriftines, in a dicing chamber, in a ſpectacle for all companies? doth not the very deliuerance of your owne fact condemne you, doth not the very ſequel, of his entrãce, looking on, and play (whome you terme to bee a baſe fellow) impugne you? doth not your after quarrell and miſchiefe done oppoſe it ſelfe agaynſt you? what if all the information deliuered vnto me in particular were not true? is not the ſubſtance true? *Nature* coueting recreation, is in him that will be modeſtly gouerned, to be meaſured aſwell by time and place, as by entertainement of companies, *Cuſtome* carying with it ſelfe any ſecret miſimulation of euill, is not to bee followed, *Ciuilitie* is not *Ciuilitie* when it ſhalbe repugnant to a right gouerned modeſtie. Can that be agreeing to *Law*, which in effects is diſcordant from any good order of law? Induce you my allowance, as a confirmed *Sentnce* to your vaine opinions? Why? ſirra, frequented I euer any ſuch play in Innes? nay rather did I not euer miſlike it, alwayes ſpeake agaynſt it, and in euery action condemne it? ſtoode not my conceipt that being in the beſt parte it might be, though young men ſtoode neuer ſo much on their light gaming, and little hindrance, it was rather an allurement and inurement to vnthriftines, then a paſtime of any gentlenes? yea when it was vſed in a Gentlemans houſe, which is by ſundry defences more tollerable, and not in an Inne, the very publique entertayner of all kindes of ſocieties.

Eretema.

Oriſmus.

Correctio.

At your departing from me your iourney lay to S. you were to trauaile to my friends houſe. In reſpect of the time, my reputation, your being, the place, and the company, I furniſhed you with money, knowing that there, and with ſuch perſons, and in their ſeuerall pleaſures you were to be conformed to companies. Hereof gaue I euer allowance, the like whereof haue I deemed meeteſt for the expence and ſocietie of any Gentleman, thither ſhould you haue trauailed, ſo in the honeſt diſtribution of that allowed for your maintenance, you had both auoyded the preſent miſchiefe, already incurred and preuented occaſions, whereby many times they are aduentured.

Epiſtles Inuectiue.

It is not enough, not to doo euill, but we ought alſo to reſiſt occaſions of euill, what recreation I pray you, after trauaile, is more naturall then reſt? who more ſubiect to caſualties, then they that hazzard themſelues to moſt companies? What *Cuſtome* better, then to vſe our Inne for repoſe the only and ſole intent whereunto it was prepared? Wherein is *Ciuilitie* more commended then in honeſt gouernment? What more *Lawfull* for any man, then lawdablie to beare himſelfe? Your demeanour is tyed to your owne behauiours, and not to others inclinations, your actions well diſpoſed, are not offenſiue to what by others pleaſures to be continued: had you vſed the place as it ſerued for, who would haue been diſcontented. Once, it appeareth that euill is come of it, brawlings ariſe, men are hurte, ſlaunders enſue, and infamie doth guerdon it. Touching the latter part of your letter I ſay little, till I haue more deliberately of the circumſtance conſidered. Some, hoping more of that you will be, then I dare intend what you may be, haue many waies in this action perſwaded me. Where much hath been ouerpaſſed, it is reaſon that ſomthing at lēgth doo beare ſhew to haue well deſerued. Simplicitie in wel doing, is farre more pleaſing then a curious definition of wel doing. When I finde proofe of your amendment, I ſhall then wiſh to ſee you. Meane while it ſhall behooue you to enter into your ſelfe, & more circumſpectly to conſider what moſt fitteſt beſeemeth you, wherewith at this preſent my directions ſhall conclude. R. this &c.

Erotema.

Antitheſis.

Diſtributio

Peroratio.

Sententia.

An example of an other Epiſtle Inuective, pleaſantly written againſt the humors and conditions of a vainglorious perſon.

VVEre the peeuiſhnes of my conceiptes correſpondent to thoſe vaine glorious humors of yours, I could before and ſithence your exemplified diſcourſe committed to my view, haue vpon occaſion ſufficient, deuiſed how and wherwith to haue preuented or aunſwered your accuſtomed ca-

Exordium.

uils. The firſt whereof not hauing perfourmed, ſo could I willingly alſo haue left the latter vndon by determined ſpeech to haue beene accompliſhed, were it not that hauing proued the arrogancy to be in you, wherewith vniuſtly you charge me, I might by my ouer long ſilence giue heede to your follies, and whileſt by an outragious wel liking of your ſelfe you become ignorant of your owne miſchiefes, you might vſe a ſcope not neceſſary, thereby more farther to abuſe my ſufferaunce, as heretofore you haue done a great many others by their common negligence.

Propoſitio. For auoyding whereof, I haue (as my leiſure would induce me) thought good to giue place to mine own determination, and to ſerue your humor ſo farre forth as to anſwere your letter, not being ſtung as you fondly and vainely imagine with the venome thereof, nor galled with the oppoſed ſurmiſes of your munificence, wealth, credite, reputation, and I knowe not what beſides, all which I do ſuppoſe either to be ſo skant, as no man can ſubſtancially deſcerne them, or otherwiſe that you would neuer ſo often as you do, without a ſurfetting folly indeuour to obtrude them.

Ironia.

The pollicies you vſe with mee are nothing ſtraunge, which becauſe they are now growen ſo ſtale, be euery way therefore the leſſe currant. How like vnto a ſhameleſſe woman, or ſome other baſe conceipted creature, you appeare in your writing, let but the matter of your Letter teſtifie, if becauſe you haue both manly ſhape and countenaunce, you will admit neither of theſe ſimilitudes, you muſt be either a childe or a foole, and ſo weare a bable, or take a horne book at your girdle and get you to ſchoole againe.

Similitudo.

Sarcaſmus. Antypophora.

You complain that I haue done you iniury, if I haue? Why then doe you not content your ſelfe to purſue the reuengement thereof, either with manlike or lawful extremity? Why take you for a refuge theſe canckred fooliſh vpbraidings, womaniſh, encountrings, vnſeemely lyings, and childiſh threatnings. If wee follow the rule you begin, wee muſt ſtraight waies be children, and then I muſt wrangle why you ſtole away *Toms* bread and butter, and you muſt threaten if I tell

Schefis onomaton.

Ironia.

of

of that, you will then complaine of me for eating vp the firmenty that was kept for the childes breakefaſt, or how I drunke vp my grandames ale and toſte, or likte bred in the dripping pan, or ſome ſuch like waighty cauſes. A ſoueraign capacity no doubt. Is this manner of dealing deriued I pray you from your Gentility, or had you it by education, or haue you wonne it with your wealth, or is it incident to your reputation? Be theſe your encounters? A braue canuiſado in deed when to deface an honeſt minde you haue ſhot out all the venome of twenty years acquaintance that you haue ſtuffed togethers, and all not worth a butter flie, then to tell to thoſe that accompany you, how brauely you haue toucht me, how with your learned inditing to ſo many red and ſhewed you haue quencht me, how many waies behinde my backe if you were ſo ill diſpoſed you could kill me, and for default of other matter forſooth, how they laughed at me to whome I haue ſpoke ſome what againſt you, and how maiſter B. found *Socrates* in my Letter, and ſent to ſeeke out your well reputed ſconce to expound it, not without the credite of your owne worſhipfolty to be admitted to the ſight hereof; if I ſhould for carrying this inſight, not ſay you were a great Clarke, your grauity I know would condemn me, and it would be thought in your deeper ſtudies, that my ſences did faile me. But alas Sir, what is it that I wold deny you? It is not I, wel I wote that haue ability, or if I had would preſume ſo far as to impugn you, what would you more Sir? I am come to your bowe, and acknowledge your credite, your worſhipful acquaintance, & all elſe you haue brought me to. But yet Sir after all theſe ſporting deuiſes, he is but a Nidcote, and that wiſe men can tell you, that will glory ſo much in ſuch fruitleſſe follies.

Membrum Anthypophora. Hiſmos. Antiphraſis. Proſonomaſia. Meoſis. Ironia.

But ſay I tis your vaine glory? No, not ſo, it is but a Thraſonicall exerciſe. There be that affirme gentility hath no deriuation where is neither good nature, honeſty, nor friendly condition. But what is that to you? A man may ſit vnder a ſtall with credite, but to lie vnder a ſtall, ſmelleth ſomewhat of beggerſhip. Goe to, I warrant him, he is a proud fellowe, and little of good manner knoweth, that ſo rudely will dare to

Anthypophora.

ſpeake of your maiſterſhip.

Yet now we be in, let vs goe to it by the weeke. In odde ſooth I muſt tell you plainly, your occupations haue been too manifold to thriue by your honeſty. But perchaunce the terme is quaint, and you will ſay this matter of honeſty is beſides your profeſſion? Alacke Sir though it be, you muſt pardon the writer, it was but a miſtake in his penning, by ill noting your pedegree. Anthypophora.

Tuſh pedegree, pedegree, here is nothing with you in hand but twitting with pedegree. Cockes fiſhe theſe proude fellowes that haue nothing to liue vpon, to ſee how malapert they be, if they had ability to take to as you haue, and wherwithall to beare vp their heads in the world as you doe, ſuch credite with Honourable and Worſhipfull, who haue multiplied your prayſes for noted good parts apparantly ſeen to be in you, what would then become of their doings? Very true Sir, but will not this bee ſufficient to giue ſcope to the name of a Gentleman? Faith Sir to be plaine with you, tis but as the wiſer ſort doe hold opinion.

Oriſmus. For in our beliefe it is ſayd, that a great deale better ſhewe doth it make to giue but one certaine and true demonſtration of a Gentleman, then to yeeld twenty brauadoes, and neuer come neare the true meaning of them, rayling, lying, backebiting, ſlaundering, facing, vaunting, contemning, cogging, manacing, vpbrayding, taunting, and proudly defacing other mens actions, deſertes, qualities, behauiours, and vertues, are in right reckonning, in very truth but ſlender parts of a Gentleman. Omoiteleton. Congeries.

You will ſay I am too farre bewitched to tell you of theſe thinges, you will raile at me, you will ſtorme at me, you will not beleeue me: you will alledge I am too different herein from all other opinions, your acquaintaunce doe like of you, praiſe you, and magnify you, very true in deede, but they are but a few, and ſuch alſo as doe it haue intent but to laugh at you, you are but the anuile whereout they hammer theyr paſtimes, they vſe you but as an Inſtrument to be pliable to their turnes. In this as to *Will Sommers*, they yeeld to your Aſyndeton. Meoſis. Metaphora.

rages,

rages, they ſooth vp your paſſions, and cokes vp your humors. But vnto me, to whome ſuch faſhions are lothſome, and in whoſe eares thoſe baſe purpoſes, and ſurfetting demenours of yours are moſt ridiculous and hatefull, they are too too intollerable.

The Peacocke when he ſpreadeth his taile, is glorious of his beauty, but ſtooping downe to his feete, his feathers fall with the ſelfe ſight immediately. Would you but abaſe your eies vnto the lower part of your riſing, you might then recogniſe your originall, and ſeeing the ſimple obiect whereout your proſperity hath beene deriued, confeſſe that ten ſuch glorious plumes as you ſtudy to haue aduaunced, without they were better qualified, could ſcarce make a ſhow beſeeming the loweſt part of all that belongeth to a Gentleman. Allegoria.

For my part it is not the ſhew you beare, but the pride wherewith you are carried that deſpiteth me, the qualities you haue, and not the malice you vtter, that diſcontenteth me, whether your opinion ſtand good or bad to me, it is not that I accoumpt of, as being ſuch a one whoſe cenſure to my knowledge, neuer ſtoode in that degree to bee reckoned of. Onely doubting leaſt ouerſwolne with your humors, you ſhould conſume in your follies, I haue written that I haue done, leauing the reſt to yonr owne correction, if at leaſt you haue any witte at all whereby to amend them. Epilogus.

An Example of an other Epiſtle Inuectiue, written in cauſe of great deſert againſt two ſeuerall parties.

I Am ſorry it falleth vnto my lot among matters more ſerious, that I muſt at this preſent encomber my pen and enforce my labours, about ſo needeleſſe a purpoſe, as to decipher a knaue whome the world knoweth already by his colours, and a companion of his that will ſhortly giue proofe of his faculty by his farre ſpreading titles. And yet the time hath beene when by their ſhadowes I could ſet them both to view, and hauing cunningly deciphered them could laugh at the portraiture, imagining that there were more heads to carpe at Exordium.

Antitheſis their villanies, then honeſt meaning to excuſe their trecheries.

Sententia. It was not amiſſe ſaid amongſt the wiſe, that there can bee no frendſhip but amongſt the good, and yet is ſociety ſo common amongſt men, that there is not the arranteſt varlet in the world but he will finde a companion, and why? becauſe therin is a likelyhood, which although it can not turne to friendſhip, yet growing *ex ſimilitudine morum*, I find no reaſon but that a coniunction may be of knaues as well as a ſeperation of honeſt men ſometimes.

Leauing your yoke fellow M. whome I eſteeme ſo baſe a fellow, as comming out of the very cell it ſelfe of all villanies, ſmelleth ſo ſtrongely of the pitch thereof, that he is not worthy to come within a mile of my paper, nor neare by a thouſand yardes vnto the worſt part of my ſtudy. I will ſpeak two or three words vnto you Maiſter F. which are his aduocat, &

Correctio. as it ſeemeth his ſecond ſelfe, nay rather incorporated in his bowels, & become maklenized, yea rather M. him ſelfe, for he hath taught you to handle his cauſe ſo cūningly, that he need not ioyn with you to lie for him ſelfe, for you wil lie for both, and ſurely (not thinking you haue it by nature, (*abſit*) I iudge it rather the infection of him who hath ſo tranſmuted your diſpoſition, that to boaſt, face, ſcold, and lie, and that without ſhame, credit, or honeſty, you ſurpaſſe as I heare, why M. him ſelfe (of whome you are thought but the ſhadow) cannot goe beyond you. You haue deliuered forth in publique ſpeeches that I and my companions abuſed your Client with a falſe Leaſe, that we led him by degrees into a deceiptful marriage, that I will come with my hat in my hand to craue your clients fauour, that you know me well, and thereuppon demanded whether I was not once maiſter L. his man, and being anſwered yea, you pawſed, and then ſaid, belike you knew mee then.

Sarcaſmus. Remembring that you are become a M. (whome alwaies I note for a ſhameleſſe lying knaue) I wonder the leſſe at your impudency, marry if you were an honeſt Gentleman, that did rather ſtand vppon your credit then vpon ſuch baſe reſpects

to

to get money, by bolſtring whatſoeuer villany you care not, I would then ſay *Tota erras via.* But not ſhewing you ſuch fauour, I muſt needes tell you in ſhort concluſion (you lie.) And ſo much the rather becauſe in the deliuery thereof you make not a matter of informatiō of it, but rather as it ſeemeth a thing of your owne knowlege.

And becauſe the lie ſeemeth rather a word of courſe, then commonly of ſubſtaunce, without proofe added to manifeſt the certainetie, I further affirme that I will bring halfe a skore, honeſter knowen then either you or your Client, to whome he hath confeſſed the contrary himſelfe, and made knowen the ſame moſt amply vnto their own vnderſtanding, who by the iuſtifying thereof, will proue him a ſhameles lying knaue in his ſlaunders, and you a prating fooliſhe dolt in the raſh deliuery of the ſame vppon ſo ſleight a ground, to defame any honeſt man of more accoumpt then your ſelfe, and that without occaſion. And becauſe you take vppon you to know me ſo well, and are yet of opinion that I will ſtoope to your Client, I muſt tell you therein your wiſedome greatly miſtaketh both my nature and condicion, for that I can neuer bee ſo diſparaged in conceipt, but that I could alwayes finde an Aſſe by his braying, and ſcorne a raſcall though he were neuer ſo full of vaunting. Charientiſmus. Allegoria.

My dwelling with maſter L. continued euermore with reputation and credit ſufficient euen to this preſent day. I deſire to bee informed without pauſing, what you can ſay to impugne the ſame, and albeit I knowe a ſlaunderous mouth neuer wanteth whereof to gather, yet taking me at that preſent ſtate, you ſhall finde me ſuch in trueth as all your malice ſhall neuer be able to diſgrace.

You ſay I dare not walke abroad, that I cannot be ſeene at Weſtminſter as your Client is. It is indeed ſpoken like a Tinker, and ſauouring ſomewhat of a Coblers ſtall, what betwixt choller, and lying, your Clyent and you haue taken order, to ſpeak nothing honeſtly. And I wōder not of it, for you haue not ſomuch as a ſauour of honeſty about you. Vile malicious deuourers of men, do you think it an eaſy thing, or matter Aſteiſmus. Metaphora

ter

ter of ſleight purpoſe, ſo villanouſly to derogate a mans good name (then which to a generous minde nothing is more precious) or do you deeme all men of ſo baſe contempt as your
Traductio. ſelues, that they can willingly ſuffer all things to be benefited by any thing? And when you haue ſhamefully vttered your lyes in place of audience, dare not for your breeches ſtand to
Epitheton. the leaſt word of ſmalleſt moment, that you let fal out of your ouerflowing venymous mouthes.

But *de his taceo*, the beſt is you are both well knowen,
Synonymia for the one of you, ſeeke all London for a cogging, brabling, boaſting, rayling, ſhameleſſe, and lying knaue, M. is the man and he ſhall doo it. Hee ſeeking all the towne ouer for a facing aduocate, one that could handle the matter like himſelf, F. was the man: ye are well met together, continue your purpoſe, and ſee the end, for you meane ſo, nay you will doo it.
Epilogus. I vſe not F. as hee vſed mee, to brable and to lye of him to ſtraungers.

But hauing drawen his portraiture, I ſend the firſt counterfeite to himſelfe, that ſeeing it, he may ſhun his lewdnes which yet lieth in ſecret, and if he continue ſhall quickly be publiſhed, and that to his ſhame openly.

I leaue you both as I found you, my paper & preſent matter for this time taking ende. In apparant haſte, hauing otherwiſe more weightily to employ my ſelfe, this laſt of Februarie, &c.

Of Epiſtles comminatorie. *Cap. 6.*

THis *Inuectiue* ſeemeth to haue been ouer charpe in the matter, but not in the manner, for the occaſions thereunto inducing might paraduenture merite that & greater. And howbeit both the termes & conueyance are ſomewhat hard, yet is it in ſuch caſes very tolerable, when either the vilenes of the action, or baſe demenour of the partie doth require

Places Comminatorie

require it. And in this poynt is there as great a *Decorum* principally to be obserued, to vse a bad person with termes correspondent to his behauiour and quality, as in any other laudable purpose to entertayne an other party according to his calling or dignity. And as this title of *Inuective*, and that of *Exprobatorie* before going, are nearely affined together: so also is the next hereunto, which is called *Comminatorie*. The *Etimologie* or signification whereof, is by manaces to threaten. Insomuch as participating with a kinde of *Accusation* for iniuries committed, it expostulateth nor reasoneth not of any circumstance, obiection or quality, but protesting a due desert in the partie challenged, manaceth thereupon a spedy and answerable reuengement. This of this title is the substance and property. And so will we procede to the examples.

An example of an Epistle Comminatorie.

MAster D. I see well by some experience had of your dealings, that you haue small regarde of your honesty or welfare, two things in mine opinion, whereof each one should be chary. Your honestie in respect that you keep no promise, your welfare, in that you neglect the opportunity, for releasement of that, which in the ende must lie vpon your owne shoulders. But seeing your inconsideration is so great, and the like respect you cary of your own good grown to be slender, blame not other men that breake with you vpon desert, nor mislike at all their want of pittie, that haue no meane to pittie your selfe. For my parte looke for it, and you shall surely finde it, that I will prosequute all meanes possible to arrest you, and being so arrested, I will not be moued with entreaty, prayer, or other submission to release you, till you haue payed the whole debt, charges and penaltie, And whereas you sent me word by my man, that you could not accustome your selfe, with one that trusted you to deale treacherously, I answere agayn, that if you make it so nice to bring him forth to be arested for whome you are suertie: Pay then Exordium. Prolepsis. Antanaclasis.

the debt your ſelfe, and ſatisfie me, and that ſpeedily, for if you doo not, I vow I will meete with you and that very ſhortly, when to your little content you ſhall perceiue that in ſo vſing me, you haue dealt moſt vnaduiſedly. Think of it as you
Peroratio. liſt, and deale with me accordingly: and ſo to your beſt conſideration of your owne ſafetie I leaue you. This ninth of Iune, &c.

An other Example Comminatorie contayning a greater vehemencie in the deliuerie.

Exordium
Peraphraſis
Metaphora
Aporia. VNgracious ofspring of helliſh broode whome heauens permit for a plague, and the earth nouriſheth as a peculiar miſchiefe, monſter of mankinde, and deuourer of men, what may I terme thee? with what ill ſounding titles may I rayſe my ſelfe vpon thee? Thou ſcorne of the world, and not ſcorne, but worldes foule diſdayne, and enemie of all humane condition, ſhall thy villanies ſcape for euer vnpuniſhed? Will the earth yet ſupport thee, the clouds ſhadow thee, or the aire breath on thee? What lawes be theſe if at leaſt wiſe ſuch may be termed lawes, whereout ſo vile a wretch hath ſo many euaſions? But ſhalt thou longer liue to become the vexation & griefe of men? No, for I proteſt though lawes doo fayle thee, my ſelfe wil not ouerſlip thee. I, I am he that will plague thee, thou ſhalt not ſcape me, I will be reuenged of thee. Thinke not thy iniuries are ſo eaſie, that they are of all to be ſupported, for no ſooner ſhal that parched withered carcaſe of thine, ſend forth thy hateful and abhorred looks into any publique ſhew, but mine eyes ſhall watch thee and I will not leaue thee, till I haue proſequuted that which I haue intended towardes thee, moſt vnworthy as thou art to breath amongſt men, which art hated and become lothſome euen in the very bowels and thoughts of men. Triumph then in thy miſchiefes, & boaſt that thou haſt vndone me and a number of others, whom with far leſſe deſpight thou haſt forced to bend vnto thee. And when by due deſert I ſhall haue payed what I haue promiſed thee, vaunt then (on Gods name) of thy winnings. For

Correctio.
Emphaſis.
Erotema.
Ecphoneſis.
Aphoriſmos.
Anthypophora.
Epizeuxis.
Aſyndeton.
Epitheton.
Synecdoche
Macrologia
Traductio.
Pleonaſmus.
Inſultatio.

my

my parte: But I will ſay no more, let the ende trie all, liue wretchedly and dye villanouſly as thou haſt deſerued, whome heauens hencefoorth doo ſhunne, and the worlde denyeth longer to looke vpon. Apoſiopæſis. Epilogus. Metaphora

Of Epiſtles Deprecatorie. *Cap 7.*

THe manaces of this laſt Epiſtle you may well deeme to haue iſſued from a hote enraged ſpirite: Of which, though the ſtyle be vehement, yet vnto men a like humorous, the ſame may ſtand for a preſident. Such kinde of inuentions, and men ſo affected with ſuch eſtranged paſſions, are as we ſee diuerſly found, whereof I thought good to giue foorth this example to bee conſidered, the weyght neuertheleſſe to be meaſured as in the others before to the perſon and matter occurrent. And now will we to the laſt of all this ſtate *Iudicial*, which are þ Epiſtles *Deprecatorie*. The title of theſe Epiſtles carpeth a name, accordant to the ſubmiſſiue matter in them contayned, for their efficacies are onely carped by entreaty, requeſt of fauour, good opinion, allowance, or pardon of any iniurie or offence conceiued or committed. In good natures, it is a thing proper to weygh with themſelues how much any wayes they ſtand charged, whether by reſpect of perſon, duety, friendſhip or ſoueraignety, and accordingly thereupon to frame their ſpæches or writings. Yet is not the matter hereof Supplicatorie, as growing by way of petition. But rather an honeſt and gentle ſubmiſſion to the good liking, eſtimate or friendly reſpect of ſuch, vnto whome or by whome we are either accuſed, tied, charged, or conſtrayned, cleering, if it may be, or honeſtly otherwiſe mitigating or auoyding what ſiniſterly, or vpon ſome intended conceipt, may be drawen to be againſt vs, and of the vſe hereofto be ſpoken, let this now be ſufficient.

An Example of an Epiſtle Deprecatory where the partie is charged in good opinion.

Exordium. WHen a Phiſiognomer by chance (hauing been famous in other places) came into the *Forum* of *Athens*, hee declared by the view of diuers mens faces the diuerſitie of their conditions, whereupon (for better triall of his Arte) he was demaunded what (*prima facie*) he thought of *Socrates*, he anſwered, by his countenance to be a man of very euill condition. The people which knew the contrary growing thereby into great rage, were ready to driue him out of the *Forum*. But *Socrates* comming forth. Be not angry quoth he, for ſuch a one might I haue beene, if by Philoſophy I had not corrected my maners.

By this might be inferred (right worſhipfull) that at the firſt ſhew, it is not good to giue raſh iudgement of any man, for the *Phiſiognomer* being able to iudge what men might be, was not able to ſay iuſtly ſuch they are: In like manner your worſhip hauing been lead by miſreportes, are able to ſay thus it is ſpoken, but not ſo it is.

Narratio. To my great griefe it is informed vnto me, that by the ſiniſter reporte of my aduerſaryes, your worſhip thinketh hardly of me. And ſo much the rather haue I cauſe to bee grieued for that in the mouth of an ignorant perſon, I am not ill iudged of, but by the ſentence and opinion of the wiſe, deemed a man badly demeaned, careles, and ſuch a one as beareth ſmall reputation.

Beleeue me Sir, and if it pleaſe you to take farther notice of mee, you ſhall finde it true, that it is more euill vnto me to be adiudged looſe of a wiſe man, then of a thouſand baſe perſons to be vtterly condemned, for that the one ſpeaketh of skill, and the other of a bad conceipt, the firſt wiſhing all men to be good, the other confeſſing no man ſufficient, that is not poſſeſſed with euill.

Prolepſis.

My aduerſaries haue brought many heauy informations vnto you, tending in outward ſhew to my great diſgrace, naming

ming me as it pleaſeth them, a man (as they thinke of themſelues) indifferent for all purpoſes. But becauſe I know you to be wiſe, and thinke it a matter of no ſmall accoumpt to bee well thought off at your handes: I am therefore the more carefull to cleare my ſelfe, and doe beſeech you that you will holde for firme what I doo here ſet downe; aſſuring your ſelfe, that whatſoeuer my aduerſaries report of me, I do make accoumpt what ſpeaches paſſe from me: and thoſe that I deliuer vpon credit, I will performe with truſt.

This then I ſay for anſwere generall, to whatſoeuer they can obiect: that if any part of that in ſubſtance they haue deliuered vnto you for certaine, be true; I will loſe the credit of a Gentleman, and be regarded as I repute them: and beſides will repay whatſoeuer is to me paid, and releaſe what now I haue in ſute againſt them.

Beſides, pleaſeth it your Worſhip for my credite ſake to haue the hearing of the cauſe, I will come face to face, and (though I knowe the one of them to haue a ſhameles countenance) of himſelf, yet let bring what counſel he wil with himſelfe, If I ouerthrow not euerie matter obiected, and proue my ſelfe an honeſt man, I will loſe the debt & my credit too, which I accoumpt aboue all debts. Haue not I then had great cauſe (hauing beene as vnto your worſhip, ſo in diuers other places beſids very vniuſtly railed at and defamed) to write vnto thoſe perſons, and inueigh againſt them for it? Beholde my letter throughout, being well conſidered of, it ſhall be euident that I had great cauſe, and that verie manifold to do it: for my part I know not what others deeme, but touching my ſelfe, I had rather loſe my life then my good name, then which vnto me nothing is of more regard, and I tell you ſir, if F. or a better man then he, make eth no more reckoning, but to defame mee without a cauſe, hee ſhall knowe and vnderſtand that my credite is deare vnto me, and that to maintaine the contrarie he ſhall find a hard reckoning. Erotema. Pleonaſmus.

I ſpend not my time in making of Libels but to write in reproofe of him that abuſeth me, which I take ſo highly in grief, as namely they ſhould bee ſo ſhameleſſe to report that vnto

your worſhip which they cannot ſtande to, that I hold it in ſuch a cauſe a wretchednes to be ſilent, and a miſchief for credite ſake not to diſcouer a truth.

Epilogus. Beſeeching your Worſhippe of fauour and credite, to mee and my rude lines, I humbly take my leaue, being alwayes readie to auouch what here I haue ſet downe, whereof not fayling I remaine.

Your Worſhips whenſoeuer
to be commanded.

An Example of an Epiſtle Deprecatorie, in cauſe of wrong ſuppoſed to be committed.

Exordium. SIr, your Letters more troubleſome to my conceipts, then ſauouring (as I am credibly led to thinke) of that your wonted moſt noble diſpoſition vnto me, I haue receiued. With what ſupportation & vnaccuſtomed griefe I haue reteined them, I referre to any one (guiltles accuſed and ſuſpended by ſo high fauors as reſteth in your bounty to be bequeathed) ſimply to be coniectured. Long was it ere I could ſatisfie my ſelfe by any acceſſe that might be to proffer my ſelfe or theſe hũble Letters vnto you. Yet neuertheles weighing how farre different theſe new occurrents were from thoſe your auncient fauours, I ſurmiſed with my ſelfe that the inſtigation proceeded ſolie from others, hardly perchance bearing thoſe graces wherein I ſtoode with you, and becomming thereuppon my bitter enemies, the ſiniſter deuiſe whereof, ſtoode vppon me wholly to ouerthrow or impugne. For which hauing no other or better meane at this inſtant, then theſe my ſubmiſſiue lines, I propoſe them vnto you, as ſolicitors of your former liking, confeſſing that if any waies I haue erred vnto you, as I will not vtterly ſeclude my ſelfe from any errour, it was but as a young man, and rather by ignoraunce, then of malice any waies to be intended. And as touching any other obiection, let me but craue pardon to haue

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haue acceſſe vnto your preſence, and then iudge as you finde me. Two waies are onely left, my accuſers to my face, or my owne ſimplicity to cleare me. This is all I require, and ſo much I hope you will not deny me. Wherewith reſting in the due acknowledgement of that your former bounty, I humbly ſurceaſe. This fifteenth of Nouember, &c. Epilogus.

An Example of an Epiſtle Deprecatory, pleaſantly written to aunſwere a former Letter.

THe long ſweating paines wherein your good ſelfe (my very good friend A.) haue lately trauailed with your weather beaten Bark, to aunſwere my Letters, moueth me (how ſimply ſo euer) to reply a little to the ſame. Wherin, pardon firſt craued for ſo meane a witte, at a ſoddaine, to take vppon it, to encounter ſo ſelected a ſtile, wherewith your youthfull yeares are ſo repleniſhed, I goe to the matter. Exordium.

Touching the iarre you make of my formoſt writing, and late inciting you to the tediouſneſſe of your ſtudying, which for the cauſes alleaged, your courteſie yet vouchſafeth to allow of, I, with ſo friendly a proſpect as may be, to ſo reſpectiue a iudgement, doe right curiouſly thanke you.

The compaſſe of your writing, according to the meaſure it beareth, being ſo much miſticall, as that the groſſeneſſe of my wit cannot wel conceiue of, hauing drawen thereinto as it ſeemeth, the very quinteſſence of thoſe well performed parts, that in your perſon are reſiant, maketh me poſte of the aunſwere, till by a more deepe conſideration I may better conforme me vnto it. Wherein I muſt confeſſe in very deed, that all that may be within or without, ouer or vnder, or beſides maiſter B you haue to the vttermoſt ſtrained.

For the paines you haue taken, I muſt pray your pardon though I render you no profite. My forgetfulneſſe alſo in priſing the ſimple value I bear, with your worthineſſe, and many other beautified parts of your gentleneſſe, you muſt alſo let ſlip, otherwiſe I am vndone with the griefe, and ſo I woulde Sir your Worſhip did take it.

Now

Now as touching the fogging complaint you thruſt in of your wantes, I could hardly beleeue that in the action you beare, you could ſo greatly be diſtreſſed. Neuertheleſſe, for the litle time I haue been of your maiſterſhips acquaintance, I haue vnderſtoode of ſome that weare a veluet ſuite with as ſmall inheritaunce as your ſelfe, who haue vſed the matter as ſlenderly as may be, by any great credite to be accompted of.

Epilogus. Yet muſt you needes giue me leaue to be gone, for the tide tarrieth no man, but if you finde your ſelfe in the lurch before I returne againe, the beſt is at my home comming you know where to finde me. *Et Sic vale* as gentle friend *Topas*.

Of Epiſtles Familiar. *Cap. 8.*

Ith this pleſant direction I thinke meet at this preſent to conclude theſe laſt Letters Iudiciall, and therwith alſo the very ende of all our Letters ſpeciall, ſo tearmed by me as afore ſayd, for the ſpecial matters and conueyaunce to them ſeuerally appropriate. And now the next & laſt in turne, are thoſe Letters Familiar, for the ordinary cauſes and matters of handling in them likewiſe contayned, ſo formerly named. Litle informations neede here, more then the directions already in the Chapters of the firſt Booke that haue bin deliuered, for their ſtile and methode. Seeing the common matter in them vſually frequented, challengeth no ſuch diſtrictneſſe in property or conueyaunce, as was required in the others, onely they for orders ſake as the reſt, are herein to be diſtinguiſhed (the better to be found out and knowen by their partes) vnder their ſeuerall titles. The firſt whereof appeareth to be *Narratorie* and *Nunciatorie*, both alike in their vſage, conſiſting onely in aduertiſements of affairs, from frend to friend, ſeruant to maiſter, or generally to ſpeake from one perſon to an other, the examples whereof according to their ſeuerall properties doe plentifully enſue.

A Letter Nunciatorie from a Sonne to his Father or friends, touching his being in ſeruice.

MY humble duety remembred, good Father, vnto you and my mother: Theſe are to aduertiſe you that I am, I thanke God, in good health. As touching my placing here with my Maiſter, I doe like very well of the trade, but I doe not thinke the ſeruice fitte for me, as well for that it ſeemeth that more for the money that ſhall bee giuen with me, then for any deſire to my good, he is willing to haue me. Beſides for ought that I can learne, my maiſter is very backeward in the world, ſo that what minde ſo euer you carry to my placing here, I doubt it will turne to very ſmall purpoſe. Neuertheleſſe as my duety is, I doe gladly ſubmitte my ſelfe to your pleaſure, and am willing as becommeth mee, to doe in all thinges according to your will. And euen ſo with my harty commendations to my vncle and aunt, with my brothers and ſiſters, I leaue further to trouble you, deſirous, if it may ſeeme good vnto you, that I may very ſhortly ſee you. From L. this thirteenth of February &c.

A Letter Nunciatorie in an other ſort of the ſelfe ſame matter.

GOod Father, hauing the opportunity of this bearer, I thought good to certifie you of my preſent being, giuing you to vnderſtād that I am, I thank God & you, in good health, and very well placed here in London, where I am in hope to continue my here being to ſome profitable purpoſe. My maiſter vſeth me in very good ſort, and I lacke nothing that appertaineth vnto ſuch a one as my ſelfe. I truſt you ſhall haue ioy of me, and ere a few yeares paſſed, I doubt not but ſo to behaue my ſelfe, that I ſhall well deſerue this good liking that already I haue of my maiſter, & further credit alſo at his hands, & employment about his buſines. I hope that you and my mother, and all our friendes in the countrey

are in good health. I pray you that you will write vnto my maiſter as occaſion ſerueth, and thanke him for his good vſage, and if you can, to remember him with ſome conuenient token from the Countrey. Thus deſiring your daily bleſſings, and remembring my humble duety to you and my mother, I take leaue. From L. this of &c.

THeſe preſidents as they are here vſed, may be applied to any the like purpoſe, of what quality ſoeuer the ſeruant be, or the ſeruice, from whence the ſame is deliuered, there needs but chaunge of names, and contrary applications according to the being of the parties to be vſed, and this onely forme to be obſerued and continued. And ſo will we now to the other examples.

An Epiſtle Narratorie, contayning aduertiſementes from one friend to another.

MY good N. you ſhall vnderſtand by this bearer what ſpeeches I haue had in your behalfe with maiſter R. F. whome to tell you truth, I found at the firſt time very ſtraunge, but after we had a while debated of the cauſe, and that I had informed vnto him all thoſe reaſons which ſtoode both for your benefite and his owne ſatisfaction, he was very well contented. You haue much to thanke this Gentleman, who omitted no part of a friend to deliuer in your abſence what he ſaw meeteſt to the purpoſe, and that in ſooth with ſo deliberate and ſound reſolution, as I my ſelfe for your ſake, muſt needes alſo think the better of him. I doe referre the circumſtaunce to both your leiſures to be debated on. And as touching that you willed me to deale for, with your vnckle, it is, I ſee, to very little profite, for that his ſuſpicious humors are ſuch, as will not with any reaſon what ſoeuer be diuerted, I could tell you a Hiſtory of that matter, but I leaue all to our next meeting. My brother S. deſired me hartely to commend him vnto you, and ſo did your olde ſeruaunt D. You ſhall by the next Carier either heare

further

further of me, or elſe ſhortly thereuppon you may expect to ſee me. And euen ſo with my hartieſt commendations till then I bid you farewell. S. this fifteenth of Auguſt &c.

A Letter of aduertiſement from a Sonne to his Father.

MY humble duety remembred good Father vnto you, and my mother. It may pleaſe you to vnderſtand, that vppon the receipt of your Letters ſent me by P. your man, I haue done your commandement. And wheras you expected an aunſwere by the carier, for that P. went forward Weſtwards in his iourney, I could not till this preſent write vnto you to any effect. I haue receiued of maiſter N. the twenty pound which ſhould haue beene paide at Eaſter laſt, and for the continuation of my here being, I thinke it woulde turne you to ſome profite, ſo be it I may be furniſhed accordingly. Wools are as yet at high rate, but I thinke ſhortly they will fall, wherefore I haue not yet thought meete to lay out any money about them. The next weeke you ſhall receiue by C. the Carier forty pound. And if it pleaſe you then to returne by him thoſe parcels of wares that I laſt wrote vnto you of, they will now come in very good time, reſpecting that the Faire at F. is nigh, and for ought I yet perceiue, they are like to be well ſolde there. This is all I haue to write vnto you at this preſent, ſauing my harty deſire of your health, and likewiſe of my mother, with all my brothers and ſiſters. It is here ſaid G. hath very lewdly demeaned himſelfe in his maiſters buſines, whereby maiſter L. is like to be much indaungered. Praying your daily bleſſings vnto me, I humbly recommend you to the Almighty. From B. this thirty of May. &c.

ACcordant vnto this laſt Letter may any ſeruaunt frame him ſelfe to aduertiſe his Maiſter of his affaires, altering onely the names of directions. Neuertheleſſe for ſo much as in cauſes of other accidentes beyond the ſeas, both Maiſters

haue occaſion to write to theyr ſeruantes or factors, and likewiſe the ſeruant or factor to aunſwer them againe, whereof perchaunce ſome examples in this methode might alſo bee ſought for. As neare as my little geſſe in thoſe cauſes will ſerue me, I will ſet you downe ſome directions. Noting by the way, that the infinit number of al occurrents are not herein to be ſatisfyed, though to as many as be needefull examples are intended to be giuen. Onely the learner muſt conſider, that the true & proper intendment hereof, is but for an orderly conueyaunce of euery action to be preſcribed, whereout one direction picked, muſt and may wel ſerue for a number in that or the like degree, vppon other occaſions to be ſuted. Neuertheleſſe that as well in this as the former Booke, we haue omitted no trauaile for the eaſe and better inſtruction of the ſtudious, to giue vnto them, of euery common or needful matter, as many ſeuerall directions, as that the leading along of the ſame herein, may be well iudged to be moſt plentifull. Accoyding whereunto, of theſe two laſt recited partes, we will now ſort you out ſome particular examples, of the firſt whereof from the Maiſter to the ſeruant, you ſhall expect hereafter vnder the title Mandatory, and of the ſecond this example enſuing may be a preſident.

A letter from a ſeruant or Factor to his Maſter.

SIr, my humble dutie remembred vnto you and my good Miſtreſſe, you may pleaſe to vnderſtand that I haue laden for your accoumpt in the good ſhip called the *R.* of *B.* according to your remembrance ſent vnto mee for the ſame, by Maſter *S. T.* ſeauen Buts of Secke, which coſt the firſt penny ſeuenteene Duckats the Butte: marked with your accuſtomed marke in the margent. Moreouer fiue Roues of Cochinely, very excellent good, and of fine colour: which coſt after Duckats the Kintall. All which I hope by Gods grace ſhall ſafely come vnto your hands. I ſend you alſo herein incloſed your bill of lading: I wrote formerlie vnto you for certaine commo-

Places Remmeratorie

commodities out of *England*, by Maſter *D. L.* who came alongſt in the fleet of *L.* and is as I vnderſtand ſafelie ariued frō *Lyons* againe. Here is at this preſent ſmall newes woorth the writing vnto you, wherefore praying Almighty God for the health and proſperitie of you and all yours, I humbly take my leaue. From *L* this of &c.

Your faithfull and readie ſeruant at commaund.

Of Epiſtles Remmeratorie. *Cap. 9.*

IN the writing of this laſt Letter, there was ſhewed mee by the Printer, a Booke called the *Marchants Auizo*, helping, & in my opinion moſt fully and amply ſuffizing to this inſtruction. And forasmuch as the conueyance of theſe Letters, is rather a matter priuate ſolie to Marchants aduenturers; then reſting in publique, for any other vſers, I haue determined herein for that ſort, vnder this *Narratorie* or *Nunciatorie* title, to lay downe my limites, referring the diſirous of further direction, vnto the writer of that Booke, whoſe labor for that purpoſe not without his ſpeciall deſert, cannot be by me or anie other to ſuch end better furniſhed or deliuered, his tearmes being moſt currant to thoſe kind of dealings, and his Method alſo beſt anſwering vnto the true paſſages thereof. For which in ſupplement of the reſidue of the required examples yet vnfitted to this my *Secretorie*, I will proceed vnto the next title of theſe familiar Letters, which appeare to be *Remuneratorie*. This title ſerueth to a *Remuneration* or thankfull acknowledgement of benefites receiued, and to ſuch end is by the examples thereof to be imployed. And in ſomuch as vnto euery one well conditioned, or of good and liberall education, it is a thing pertinent, not to omit the reſpect of euery benefite without ſome thankfull conſideration, it ſhall behooue that according to the eſtate or qualitie of the party, frō whome we receiue the ſame, we do frame our letters of thanks,

which

which to our betters, equalls and inferiours are in ſundry ſorts to be deliuered, and according to the dignitie & worthynes of euery one, excelling or going before vs, are euer to be meaſured, and with the more or leſſe ſubmiſſiue and humble acknowledgement is alike to be carued. Neuertheleſſe, that according to the efficacie of ſpeech in each of them deliuered, the greatnes and weightie reſpect of euery good turne, is by the conſiderate and reſpectiue regarde thereof, the more amply to bee perceiued.

An Example of an Epiſtle Remuneratorie from an inferiour, to one farre his better, in reputation and calling.

TO recognize (Sir) in multitude of words, how much charged I ſtand vnto your bounteous and euer curteous regard towards me, were vnto your wiſdome I know but friuolous, who better reſpecteth the inward ſeruice intended of any one, (wherof I humbly beſeech you on my part to ſtand aſſured) then an outward behauiour, the validitie whereof may many wayes be doubted.

Yet neuertheleſſe, in that the thoughts of men are onely in word or action to be deciphered, let it I beſeech you ſtand with your good fauour, that I may by theſe few lines confeſſe my ſelfe bound vnto you. And for the reſidue, when it ſhall ſeeme good vnto your worſhip to commaund me, I will not haue life or abilitie that ſhall not be yours, in all that it may pleaſe you to vſe me.

Thus much to haue deliuered, may, for the preſent, ſatisfie my minde, but thus much to haue performed would content my ſoule. For that in all actions of the body inwardly to be effected, the minde is pleaſed with ſpeech, and the heart only is repleniſhed by the doing.

Much more to haue proteſted to ſo great a friend were no more then ſufficient, though more then wherewith your modeſty will be pleaſed. For which, contenting my ſelfe to become charged by ſo great a bountie, I remayne in heart more then

then in abilitie to answere the same: humbly submitting my poore seruice to the censure thereof, and recommending your Worship to the protection of the Almighty. From my poore lodging in B. this of &c.

A Letter Remuneratorie from a Gentlewoman of good sorte to a Noble man her kinsman.

MY good L. how much I am boūd vnto your L. for multitude of fauours, and especially that it pleased you to think so well of me, as to write your fauourable letters in my behalfe: I can by no other waies expresse thē to cōtinue your L. most humbly affectionate poore kinswoman, and wil for euer acknowledge it as of your great goodnes, beyond any merit of mine own. And as my bounden duety is, no day shall passe me that I wil not pray to God for your L. health & prosperity, and the redoubling of your dayes. Beseeching your L. to excuse this my boldnes, and to pardon me that in person I cannot doe my humble duety, but by writing, my La. making such hast away, as so much time will not be permitted me. I most humbly therefore take my leaue of your L. From S. this eleuenth of Nouember.

A Letter Remuneratorie from one friend to another.

GOod M.D. my breach of promise in not hauing visited you with deserued requitall, sithence my departure, may breed suspition and doubt of ingratefulnes, but I hope, & by hope presume, that of your own good disposition towards all your acquaintance, you wil yeeld vnto an approued tryal before you condēne. For my part, if I should not owe vnto you al honest minde and fidelitie, I should much contrary your great courtesie, and deseruedly incurre the shame of ingratitude. You know that hauing swayed, as I haue done, out of the limits of a comptrolled rule, and displeased so much thereby as my case hath bewrayed vnto you, those whome by nature and duetie I ought to bee awed vnto, it is reason that by a more distract obseruaunce I make amends

amends for the reſidue. My father it ſeemeth though not yet by me, hath otherwiſe vnderſtood how much I ſtand yoaked vnto you, and thinketh himſelfe for all his ſonnes vnthriftines ſomewhat therein to be tyed vnto you. His meaning is one of theſe dayes to intreat your paynes hitherwards. But how euer deſerts be noted, or care by nature doth binde, aſſure your ſelfe whileſt life leadeth along this earthly courſe, I am and will be alwayes moſt vnfaynedly yours. To whome, and your good bed-fellow, I moſt heartily & often commend me. From B. this of &c.

A Letter Remuneratorie from a Better to his inferiour.

T. F. I haue vnderſtood by my ſeruant P. how much I am beholding vnto you for your paynes taken in my behalfe, about ſuch buſines as I ſent him, for which I not onely thank you for the preſent, but will remayne your willing friend to requite you in any thing I may. It was tolde mee you had occaſion to trauaile this way very ſhortly, I pray you if you doe, let me ſee you. And looke you faile not to vſe me as your good friend, if at any time you fortune to haue neede of mee. Wherein doubt you not but you ſhall finde my readineſſe as great as your forwardneſſe hath beene already in my buſines. And euen ſo I doe bid you heartily farewell. From T. this of &c.

Your very louing friend, &c.

Of Epiſtles Iocatorie. *Cap. 10.*

Thus haue we deliuered vnto you of euery of theſe ſutes their ſeuerall examples, wherein you muſt note, that if you write to your better a letter *Remuneratorie*, you may not promiſe vnto him your gratefulnes with the very word of requitall, but rather by the proffer of ſeruice or other affecti-

affectionate meaning in you, to the anſwering of ſuch courteſies as haue been receiued. And next hereunto will we paſſe vnto the title *Iocatorie*. The letters of this ſute are ſuch, as of ſome pleaſant conceipted vayne, do proceede from one familiar friend or acquaintance to another, rather of ſome ſporting deuiſe, then of any important matter. The vſe is common among pleaſant heads, and rather ſuted forth according to their preſent vayns, thē vpon any preſcribed order. Such wherof is at the end of our Epiſtles *Commendatorie*, and one other vnder the title *Conſolatorie* mentioned in the former of theſe bookes, and likewiſe a third vnder the title *Deprecatorie*, written in this laſt part of letters, & a like wherunto was once written by my ſelf, and 3. or 4. other of a merry acquaintance, to a Parſon being our familiar, and one of good nature and diſpoſition in the countrey, wherein each one wrote a line of a ſeuerall hand, and as occaſion fell out, inſerted his ſporting deuiſe, with ſo many odde quips and meriments, as that the good Parſon thought himſelfe greatly wronged, till he knew from whence it came. But in ſomuch as to an inuention onely naturally to be expected, no method can be well preſcribed, I leaue the Epiſtles of this ſort to the diſcretion of the wryter, as his fantaſie ſerueth to be purſued. And goe to the next which are called *Gratulatorie*: For as the one is a pleaſaunt, merry and ſporting vayne, ſo is this a kinde of reioycing, but in a more modeſt and curteous maner, ouer the good healths, fortune, or other good parts, or preferments, of our friends, kindred or acquaintance, whoſe examples to their proper purpoſes are now next to bee deliuered.

An Epiſtle Gratulatory from one friend to another.

SIr, I was very ſorry to vnderſtand by the common report of our neighbours of your great ſickenes, as of ſuch a one whom our countrey ſhould miſſe, and I promiſe you as much as any poore well willer of yours did, I grieue thereat, but being certainely againe aſſured of your good recouery, I praiſe God in my thought for the ſame, and doo

reioyce that it hath ſo pleaſed his goodnes to bring you to your former ſtrength. Whereof hauing no better nor more apparaunt token at this preſent, then my harty well wiſhing, I thought it parcell of an honeſt purpoſe to ſignifie the ſame vnto you by writing, eſpecially hauing thereunto ſo good and fitte oportunity as of this bearer, whome entirely I knowe to loue and fauour you. And euen ſo with my hearty commendations to your ſelfe, and my good coſen your wife, I hartely bid you farewell. From B. this of &c.

A Letter Gratulatorie from a Wife to her husband.

GOod husband, I am glad that you haue at the laſt remembred your ſelfe by this bearer, to write vnto me, who haue thought it very long to heare from you. I doe greatly reioice of the good and proſperous ſucceſſe of your iourney, and chiefely that you haue endured your trauaile ſo well, being in ſo good plight and ſtrength of body, as I vnderſtand you are, by your Letter. We are much beholding vnto our good friends in the countrey, that haue giuen you ſo great and good entertainement, and I heartely pray you to commend me vnto them. Your buſines here at London, goeth well, thankes be to God, and we haue no want of any thing but your preſence, which if you would once haſten hitherward, it were a comfort vnto vs all to ſee you, hauing beene as me ſeemeth very long abſent. But maiſter C. and his friendes where you are, vſeth you ſo kindly, that I think you cannot well tell how to winde your ſelfe out from your good company. Yet good husband remember that at the laſt you muſt come home, and the ſooner the better. I referre all to your good diſcretion, and ſo commend me moſt heartely vnto you. From L. this of &c.

A letter Gratulatorie *from one to his kinſman ſeruing in* London.

GOod Coſen, I am glad to heare of your good preferment in London, and that, as I heare by your Father and Mother, you are ſo well placed there, & with ſo good a Maſter. It is no little comfort vnto mee to vnderſtand, that you do ſo reſolutely and with ſo good a mind, diſpoſe your ſelfe to your buſines, which I gladly wiſh you would continue. You muſt now remember that your friendes with great charge, care and induſtrie, haue brought you vp, & that their intent and meaning therein was, that in expectation thereof, they ſhould haue ioy and comfort of you, in your elder yeares. For which, as you haue now bequeathed your ſelfe to this place of ſeruice, ſo muſt you for any feare of hard vſage, bitterneſſe of ſpeach, or other miſlike of tauntes or rebukes, make accompt to endure and continue. It may bee being yet vnacquainted with the cuſtomes and vſages of London, you do now at the beginning thinke well of that, which hereafter may turne to a diſcontentment: but good coſen ſo be it you haue no want of thinges needfull and neceſſarie, frame your ſelfe to forbeare all other croſſe matters what ſoeuer, and giue you wholly on Gods name, to the benefite of your ſeruice. You ſhall want therein no helpe, furtheraunce, or incouragement on mine and your friends behalfe, who reioycing in that already to ſee you ſo wel bequeathed, do daily pray to God to proſper and bleſſe you. And thus with my harty commendations I bid you fare well. B. this of &c.

Your Vnckle carefull of your welldoing, T. B.

Of Epiſtles Obiurgatorie. Cap. 11.

THeſe two Examples may bee ſufficient to ſerue to any matter of this title: ſeeing in either of them is required but an alteration of the cauſe, whereupon we frame our letter to reioyce vpon: the forme of conueyance is all one. For which we will hence proceed to the next in courſe being *Obiurgatorie* or a rebuking of the ill vſages, demeaners or parts of any one. It sauoreth somewhat of the *Monitorie* and *Reprehenſorie* kindes before going, but in a different manner: for that the efficacy of thoſe Epiſtles doe beare force in matters publique or notorious, and theſe in vſages priuate and of leſſe importance. The order whereof by the examples following may be the better perceiued.

A Letter Obiurgatorie from a Maſter to his ſeruant.

EMong ſome other cauſes that lately haue been aduertized vnto me from my good & louing friends: It is made knowne vnto me, that you in my abſence, aſwell towards your Miſtreſſe, whome in my place I haue appoynted ouer you, as among others your fellow ſeruants, do take much vpon you. You runne and goe at your pleaſure, wade into vnſeemely courſes, and giue your ſelfe vnto ſome other matters: neyther fitting the truſt on you repoſed, nor anſwering vnto my ſeruice. The newes hereof, you muſt think pleaſeth me not very well, neither can I with patience digeſt, that a companion of your being, to whom by my ſole fauour I haue giuen place of direction in my houſe, ſhould bee ſo imperious ouer my wife & his due commande in my abſence. Your wide waundring and common haunts at your liking, cannot neither by all coniecture bee vnto mine eſtate any whit profitable. Wherefore in ſignification that I am nothing wel pleaſed with theſe ſo lauiſh demeanours, if by the next report I heare not

that

that they are better amended, you are ſhortlie thereupon likely inough to finde howe ill contenting they bee vnto my humors: with which priuate rebuke, if priuatelie ſo it may be conſidered, being at this preſent reſolued to conclude, I attend the redreſſe of theſe euils: And ſo giue my ſelfe to my further trauailes. From *B.* this of &c.

Your Maſter, to requite you as you ſhal deſerue.

Of Epiſtles Mandatory. *Cap. 12.*

THe force of theſe Epiſtles, mingled, as I ſaid before, with the other titles in the laſt Chapter declared, may for further matter or other occaſions therein required, draw the plenty of their examples from thoſe *Reprehenſory* and *Comminatorie* kindes already ſpecified, this, for any other like direction being thereunto for this place ſufficient. And now the laſt of theſe Familiar titles enſueth, which is called *Mandatorie*. Theſe Letters haue their title of ſuch directions, matters in charge, or other inſtructions, as by writing from one perſon vnto an other are deliuered, and are the moſt ordinary in vſage of all other Letters that are amongſt vs frequented. The conueiance whereof in theſe following examples ſhal be tendered.

A Letter Mandatorie from a Maiſter to his ſeruant or Factor being beyond the ſeas.

MY hearty deſire of your good ſucceſſe and welfare intended, which I hope God will bleſſe, I maruaile that I haue receiued no letters frō you ſithence the fourth of March laſt, I hope you doe neuertheleſſe continue your good care and truſt in mine affairs, wherof I nothing doubt. I wrote by maiſter N. in the good Ship called the P. of London vnto you, which will ſhortly by Gods grace ariue at *B.*

and is bound for L. vnto my coſen T. R. for all your neceſſities to giue you aide as well in counſell as money: howbeit, I hope you haue no great want of either, conſidering thoſe truſty friends I haue remaining where you are, and your own allowed diligence which formerly I haue approued. I doe now ſend you by a bill of lading in the good Ship called the S. of D. thoſe commodities you laſt wrote vnto me of, viz. one packe of very fine broad clothes, and twenty Tuns of lead, the broad clothes ſtand me with all charges in ſixteen pound a cloth. I hope you will haue regard to the ſelling of theſe commodities to my beſt aduantage, wherein I pray you doe your beſt indeuour as the market ſerueth. And for the money ariſing therof, I wold haue you to employ on thoſe cõmodities there, which bin here moſt vendible, wherof I principally wrote vnto you in my laſt Letters, which I doubt not by this time you haue receiued. Otherwiſe I would haue you to confer with my coſen T. R. there abouts. And thus deſiring Almighty God to bleſſe and proſper you, whome I deſire you in all your actions and dealings to remember, I bid you heartely fare well. L. this laſt of May.

Your Maiſter willing in all things to requite your ſeruices &c.

Another Letter Mandatorie from a Maiſter to his ſeruaunt.

ALbeit I haue many occaſions to write vnto you by this bearer, which time will not ſuffer me to doe. Neuertheleſſe ſuch as are moſt needfull I will hereby remember you of. At my departure from N. I gaue order for certaine wares to be ſent vnto you from thence by the Carier of C. and thereof did then write vnto you at large in a Letter, and ſent incloſed in that Letter a bill of the parcels. Now hauing ſithence conſidered with my ſelfe of the matter, my deſire is that you doe not tranſport them as I was determined, but let them reſt vntill my home comming, for that there is a

Ship

Ship ſhortly going for B. of M. Alderman H. with whom I am determined to ioine in the whole freight, and mean by Gods grace therein to paſſe both thoſe and ſome other commodities. About thurſday next, there is one T. B. appointed by my coſen L. P. to come vnto you for fifty pound, if hee doe come, let him haue the money, and take his note for the receipt, and this ſhall be your warrant. I would haue you to looke to the waters ſide if the winde continue Southwarde, for it now ſerueth well, and I doubt not but to heare from Lisbon, for gladly would I vnderſtand of our Shipping, and of ſuch Letttrs as ſhall be ſent I wiſh you to take notice, and if I returne not before, vſe circumſpection I pray you to prouide for their returne accordingly. The haſt of this bearer will not ſuffer me to write more, onely looke to my buſines, haue care of the truſt in you repoſed, and commend me to your miſtreſſe, tell her I will haſten homewardes as faſt as I can. And ſo to God I commit you. R. this of &c.

Your louing maiſter &c.

A Letter Mandatorie from a man to his wife.

GOod wife, conſidering my haſty departure from you and my children, my hope is that you will haue that louing and reſpectiue care towardes them and your family, that appertaineth. I haue left many thinges raw by reaſon of the ſodaineſſe of my iourney, which ſtandeth vpon your good regard to be ordered, as namely the charge of my ſeruaunts, and diſpoſition of ſome other affaires and buſines. You ſhall now ſhew your ſelfe a carefull and diſcreete wife, if in mine abſence, you will a little take vppon you to be in my place. Regard and conſider with your ſelfe, that ſeruants are negligent and careleſſe, and if the Maiſter forget his owne profite, they are as ready as others to ſhare with his gaines. Your painefull attendance to ouerlooke them, ſhall ſtraine their labours to my vſing, your deſire to ſee into them, ſhall worke their vſage to my well ſeruing. You muſt now a little while forget neighbourhood, and walking for company, conſidering the old prouerbe: *That when the Catte is away the*

mouſe

mouſe will goe play: If maiſter and dame haue both continued abſence, ſeruants fal a waſting and doe what they liſt. You know good wife I haue now taken a great charge of late vpon me, which with ſome carefull looking to, may turne to good, let it not be grieuous vnto you, nor thinke it hard, that I thus make you partaker of my charge as I doe of my profit. For we are yoke fellowes you know, and the charge is equall betwixt vs to be borne and ſupported. If as louing mates & companions we draw forth togethers, we doubtles ſhall by Gods bleſſed goodnes ſee the fruits of our labours. Our children ſhall participate with vs of our trauailes, and God ſhall proſper our endeuours. And howbeit good wife I haue alwaies found you ſuch, as of whoſe care to my well doing I neede haue no doubt, yet if by the importance of my charge I be driuen thus much to write vnto you, thinke that in great truſt of your modeſty, reſpect of your loue, and zeale to both our goods, I haue done the ſame. And though no miſtruſt remaine of any one about me: yet doe I put you in mind what youth by too much ſufferaunce and neglect of liberty may be enclined to. This is all I would, and ſo much I hope as you gladly will yeelde vnto. Commend mee many times to your ſelfe and likewiſe to all our friends. From R. this third of May &c.

Your aſſured louing husband &c.

A Letter Mandatory from one friend to another.

MY hearty commendations remembred vnto you good maiſter R. Theſe are to certifie you that I haue preſumed ſo much on your friendſhip, as to put ouer certaine cauſes of mine in your name, for ſo much as for many reſpects I finde my ſelfe too far inſufficient to deale with the parties. I muſt therefore deſire you to receiue ſome inſtructions which I haue herewith ſent you by this bearer, and therein to vſe ſuch needeful furtheraunce as in like want of friendſhip you may commaund at my handes. I pray you alſo that you will take ſo much more further paines for me, as at your

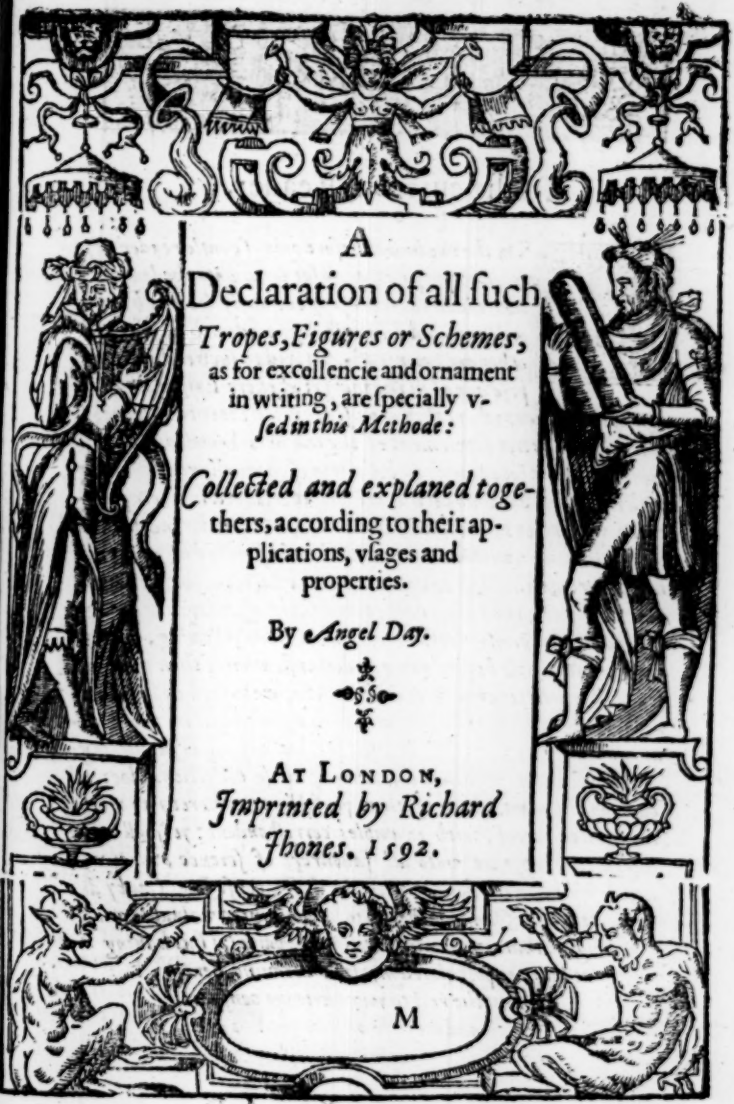
conue-

conuenient leiſure to walke towards S. & there to confer with my brother P. and vppon ſight and hearing of ſuch matter as by him ſhall be ſhewed & ſet forth vnto you, to deale accordingly. Thus with my earneſt deſire to ſee you here at L. where you ſhal moſt heartely finde your ſelfe welcome, I take leaue this of &c.

Your very louing friend &c.

THus haue I led along, as you ſee, this promiſed Methode by variety of directions and examples, fitting to euery purpoſe, I hope to the pleaſing and content of all the indifferent Readers: and here as a limit ſufficient to that determined labour, doe I lay downe my reſt. As in the publiſhing of this edition, I haue had indifferent care as well in ouerlooking the former, as in deliuery of this latter, ſo if it may ſo pleaſe God I liue to ſee the ſame once more come to the Preſſe againe, I doe not doubt but mine often inſight, and practiſe in this ſo neceſſary an indeuour, ſhall refine it to the proofe. Yet in the meane time, let the curteous diſpoſed conſider, that neither this nor what elſe behinde, doe I write as proceeding from one that ſoly may bequeath himſelfe to the induſtry thereof, without any other indeuour or ſtudy: For my profeſſion wil not ſuffer it, being otherwiſe occupied in my place and calling, and that very diuerſely. If any faults happen, as no doubt there will (for what from fault may be free) let the learned I beſeech them winke at it, the curteous ouerpaſſe it, and the conſiderate and well practiſed in ſuch like trauailes fauour me in it, ſeeing my indeuour therein was done for the beſt. And ſo doe I conclude my Methode.

FINIS.



A

Declaration of all ſuch *Tropes, Figures or Schemes,* as for excellencie and ornament in writing, are ſpecially v-*ſed in this Methode:*

*Collected and explaned toge-*thers, according to their ap-plications, vſages and properties.

By *Angel Day.*

At London,
Imprinted by Richard Jhones. 1592.

To the curteous Reader.

AS in the two bookes before going (gentle reader) my mind & purpoſe was, to ſet forth vnto the learner, how much the phraſe of our dayly ſpeech, by well ordering and deliuerie, is graced with figures and other ornaments of Art, and to ſuch end and purpoſe haue I in the marget of euery Epiſtle, directly againſt the places where they are vſed, quoted them to be ſeene. I haue now for better ſupplement of the learners knowledge, determined in this place to make a collection of them all, remembring with my ſelfe, that vnto ſuch as are vnexperienced in their particular applications, they ſhall be but of verie ſlender moment in their quotations, without alſo they may be inſtructed by example, how, where, and in what tearmes, wordes or cariage, they are vſed, and wherein, and by what conueyance their efficacies are explayned. For which cauſe, theſe briefe inſtructions following, conteyning, as in the title before going, a demonſtration of their true and ſeuerall qualities, properties and natures, are to ſuch ende deliuered: wherein my purpoſe is to omit nothing, which in my poore opinion may ſeeme vnto this deuiſed method any wayes furthering. And howbeit my ſelfe in the writing of theſe collections, doe well conſider the want I haue of others perfections, whereby to ornifie the matter hereof, with examples correſpondent: yet ſhall it by ſuch meanes appeare vnto all fauourers of ſcience, what will and deſire I haue to deſerue with the beſt, confeſſing (as by due proofe I haue found) no ſpeech to be accounted valuable or of weight, that is not graced with theſe partes. Thus hauing at large expoſtulated my true meaning herein, I commit the reſt to your curteous cenſures, and my ſelfe to your good opinions.

Yours. A. D.

Of Figures, Tropes and Schemes.

A *Figure*, is a certayne meane wherby from a ſimple and ordinary kinde of ſpeaking, we growe into a more cunning and excellent deliuery.

A Figure is deuided into *Trope* and *Scheme*.

A *Trope* is as much to ſay as a variation of a word or ſentence from the proper and apt ſignification, vnto an other neere vnto the ſame, ſometimes for pleaſure, and other while for ornament ſake, and there are *Tropes* of wordes, and *Tropes* of ſentences.

A *Scheme* is a certayne new kinde of forme of writing & ſpeaking, and for the excellencie thereof is called the ornament, light and colours of Rhetoricall ſpeech.

Betweene a *Trope* and a *Scheme* the difference is, that the *Trope* chaungeth the ſignification, as in theſe words, Generation of Vipers, meaning thereby *homicides* of their owne iſſue or anceſtors, as the Viper deuoureth her owne blood. The *Scheme* hath no chaunge of ſignification, but retayneth the expreſſe meaning, as, Can ſo great anger be in heauenly mindes? written of *Iuno* in the *Æneidos* of *Virgil*, whereas anger is in deede only a humayne paſſion, yet without alteration, is there allotted vnto the heauenly Gods. And of ſome there is held in them ſmall difference, inſomuch as often times they runne into one anothers meaning.

The *Tropes* of wordes, are

Metaphora, which is when a word from the proper or right ſignification is trãſferred to another neere vnto the meaning, as to ſay: We ſee well, when we meane we vnderſtand well, or to call them eaters or deuourers of men and houſes, who vndoe the poore, or extort from them their goods or liuings, or to ſay, a homely or rude ſpeaker doth braye, which to doo belongeth to an Aſſe, or to attribute vnto things the properties they haue not, as if we ſhould ſay, the ground wanting wet, doth thirſt for rayne, or fruites in their growth doo labour, or corne by the ſtately length and weightie eare it carryeth, to be proud, or by *Emphaſis*, that by deſire men are inflamed, by anger kindled, fallen by error: And laſtly, in prayſe of mans of ſpying, to ſay the beautie of his ſtock, or to call the place of renoume, the well or ſeate of glorie, alſo to ſay the ſhowers of ſpeech, floods of eloquence, onely for ornament in writing, without any other proper affinitie, attribution or likelyhood.

Synecdoche, when by one particular we vnderſtand a number, as to ſay the braue Engliſh was conquerour, as much to ſay, as Engliſhmen were victors, or when by a part we vnderſtand the whole, as to ſay a blade for a Sworde, a Hall for a houſe, or when by one thing we vnderſtand an other, as to ſay the higheſt fall for the deepeſt fall, the top for the bottome, Neptunes raygne, for the Sea: or when we put the matter wherof a thing is made, for the thing it ſelfe: as to ſay, the loftie Pyne did ſcowre the ſeas, for the ſhip made of the Pine tree, or thus, with ſlaſhing Iron furious on his foes, he ruſht amayne &c. for with ſlaſhing Sword: like wiſe he put ſpurres to his horſe, for he ran his horſe: They haue liued, that is, they are dead: They flouriſh, for they are rich, braue, or happy.

Metonymia or *Tranſnomination*, the putting of one name for another, as the inuentor, for the thing inuented, ſo doo we call corne by the name of Ceres, wee put Bacchus for wine, Venus for luſt, Vulcane for fire, Neptune for the ſea, Mars for war, like-

likewiſe the continent, for that which is conteyned, as if wee ſhuld ſay, acceptable to the heauēs, meaning to him that dwelleth in the heauens, a happy ſoyle, meaning happy people in the ſoyle, he drunk vp the whole cup before him, for the wine in the cup before him.

In like maner when the cauſe efficient is vnderſtoode by the effect, as when we ſay, Pale death, ſorrowfull dread, headlong rage, careles wine, vnſhamefaſt night, wherin is ſhewed, that dread cauſeth ſorrow, death paleneſs, wine careleſnes, & ſo of the reſt. Further when by her that holdes the Scepter, we ſignifie the Queenes Maieſtie, and likewiſe by mentioning the Sworde, Magiſtracie.

Antonomaſia, where we terme or name any one beſides himſelfe, or that hee is called, as if I ſhould call a cruell perſon Phalaris, a rich potentate, another Croeſus, for Ariſtotle or Plato, to ſay the Philoſophers, for Chriſt, to ſay our Sauiour, for Paul, to ſay the Apoſtle, to call a beautifull woman Venus, a wittie, Pallas or Minerua, to terme a poore man Irus, or a little man, a Dwarfe or a Pigmey.

Onomatopeia, where to a thing not hauing a proper terme we fayne or deuiſe a name, as to ſay the murmure of the waters, the roaring of the Canon, claſhing of Armour, and ſuch like: where neither murmure, roaring nor claſhing is by nature to theſe belonging.

Catachreſis, where we accommodate a name to a thing that is not proper, as to ſay, lend mee your hand or your ayde, which terme of lending is more proper to money, or thinges that are borrowed, & to ſay, mens powers are ſhort, or their coūſels long, when in neither of both there is any ſuch meaſure.

Metalepſis or *Tranſumption*, when by a certain number of degrees, we goe beyond that we intend in troth, and haue meaning to ſpeake of, as to ſay: Accurſed ſoile that bred my cauſe of woe, when we might as well cry out on the parties ſelfe that hath done the woe, and not to goe ſo farre off as to the ſoile that bred him, or as *Penelope* bewailing her huſbands ouerlong abſence from her, exclaimed in her *Epiſtle to Vlyſſes*, on *Paris* y had raped *Helena*, wiſhing that he & all his Fleets had.

had perished, ere the rape had been committed, intending that by that rape, the *Gracians* were drawen to the Warres, and so the siege for tenne yeares space continued, and ten years after that, her husband forced by many landes and seas to haue wandered. Of the originall cause whereof her iust complaint was derised.

Tropes of Sentences *are*,

Allegoria, a kinde of inuerting or chaunge of sence, as when we shew one thing in wordes and signifie another in meaning, a *Trope* most vsuall amongst vs euen in our common speaking, as when we say: Bow the With while it is greene, meaning to correct children whilest they be yong: or, There is no fire without smoake; meaning that there is no ill conceipt without occasion: or, I smell a Rat, that is, I know your meaning, for other applications, you haue the same diuersely quoted in our Epistles to be seene in their Margents.

Ænigma, a darke sentence, or as we ordinarily say, a riddle, rather vsed in high and deepe misteries, or otherwise conueyed sometime in pleasant fancies, then accustomed in other writinges.

Paræmia, called amongst vs an *Adage* or common saying, as thus: Who so toucheth pitch shall be defiled therewith: Ie early pricketh that will be a thorne: many handes make light worke &c.

Ironia, a scoffe or flout, as when we say, Alas good man, or to one that hath set debate or contention, you haue spun a faire threed: or to him that hath made a long speech to no purpose, you haue brought forth a mighty mole hill, or to a lewd person, you are an honest man.

Sarcasmus, a bitter bobbe as we say, or enuious derision, as of one araigned for Fellony, to twit him, that hee had like to haue knockte his head against the gallowes, or of one suffering for treason to say, that it made him hop headles.

Asteismus, a smoth iest, as we call it, as when one telles a thing repugnant to the present matter or company, to say, I had

as

as lieue hee tolde me it ſnew, when neither the time of the yeare, or preſent weather admitteth it to ſnowe. Or when one miſſeth of a number, to bid him take a ſticke and tell it, or telling a lie, to bid him take the haire from his lips.

Antiphraſis, when a word ſcornefully deliuered is vnderſtood by his contrarie, as of a dwarfe to ſay in ieaſt, what a gyant haue we here, or of him that telleth a matter ordinarie for ſtrange, to ſay, what a wonder telleth he, or to ſay, the man hath a ſharpe wit, when we intend he hath a verie blunt capacitie, or of a blacke a Moze woman, to ſay, will you ſee a faire pigeon.

Charientiſmus, as when wee ſcoffe a man in his threatning moode to ſay, O good wordes, I pray you, or, kill vs not at the firſt daſh, or, bite not my noſe off I pray you, and ſuch like.

Hyperbole, when for the manifeſtation of a thing vehement or exceeding, the wordes of our ſpeech do go beyond credite, as to ſay, it would haue made a ſtonie heart to weepe: he wearied the heauens with his clamor: ſhe was fairer then beautie her ſelfe, more cruel then *Nero* or *Phalaris*: worſe then the deuill: whiter then ſnow: ſighing without ceaſing, and infinite ſuch like.

Of Schemes there are alſo two ſortes,
that is,
Grammatical, and Rhetorical.

Grammatical are alſo deuided into two parts,
that is,
Orthographical, pertaining chiefly to Poeſie,
and
Syntaxical, which are to be applyed to our vſes.

Schemes Syntaxicall, are.

Elipſis, that is a defect of ſence in a worde or neceſſarie reaſon, anſwerable to the due conſtruction, as when hauing ſpoken ſufficiently of a matter, we cloſe vp the ſentẽce with theſe wordes, But this for that let be, and now to the reſt, where after let be, this word (ſufficient)

cient) ſéemeth to be wanting. Likewiſe, what might be more in the matter? for what might be more done or ſpoken in the matter. Alſo to ſay, you are not to anſwere or compare with him, for you are not meete, ſufficient, or able to anſwere or compare with him. Or otherwiſe to ſay, A man of ſo rare vertue, ſo deepely to be ouerſeene, for, is it true that a man of ſo rare vertue ſhould ſo deepely be ouerſeene.

Aposiopæsis, when by paſſing to another matter, we ſtop our ſpeech on a ſodaine, as it were in an interrupted or diſcontented moode, as to ſay. Are theſe the practiſes you take in hand? be theſe your deuiſes? hath your worthy courage endeuoured ſo mighty effectes? But I will firſt tame your courſes, and for the reſidue, I will holde you in ſo brideled a meane, that my ſelfe will warrant you henceforth, from any ſuch like further proceedings. Or thus: Vngratefull creature, haſt thou dealt well with me in thus conſpiring my ill, that haue euer ſought thy good? Well I will ſay no more, but for thee and thy complices I will take order well inough to ſtay you. Or otherwiſe by way of a fearefull rehearſall, thus: What euill was there whereunto we were not ſubiect? But why dwell I in circumſtaunces? we were the men allotted to that purpoſe.

Zeugma, when one or more clauſes are concluded vnder one verbe, as to ſay: His looſenes ouercame all ſhame, his boldnes feare, his madnes reaſon: Where all theſe clauſes are concluded vnder this one verbe Ouercame. Or thus: What auaileth it to ſhrine ſo much this vain beauty, which either by long ſickneſſe, extremity of old age, infinite ſorrowes and cares, or a thouſand miſhaps beſides is euery day in danger or ſubiect to be vtterly craſed. In which all the clauſes before going are concluded in this one verbe is in daunger &c.

Syllepsis, when one verbe ſupplieth two clauſes, one perſon two roomes, or one word ſerueth to many ſences, as thus: Hee runs for pleaſure, I for feare, where this verbe run ſerueth to both purpoſes, alſo thus: But ſcorning ſo to be reproued, and with a manly reſolution by one ſtroke giuen, he acquited his ſhame, his credite, and his perſon, where this one word acquite, ſerueth to all the clauſes before going and following.

Prolepsis,

Prolepſis, where ſome thing generally firſt ſpoken, is afterwardes drawen into partes, as thus: Let vs take vppon vs one ſelfe charge, I to direct abroade, you to order at home. Or otherwiſe: Men diuerſly do erre, ſome by an ignorant ſimplicity, others by a moſt peruerſe follie.

Pleonaſmus, where with wordes ſeeming ſuperfluous, we doe encreaſe our reaſons, as thus: With theſe eares I heard him ſpeake it: Or with mine eies I beheld him ſorrowing, where we well know that without eares or eies, we cannot wel heare or ſee, yet carrieth this kinde of ſpeech, a vehemency in enforcing the matter ſo plainely, or throughly to be hard or ſeene.

Macrologia, where a clauſe is finally added to the matter going before, in ſeeming more then needed, as, Men of ſo high and excelling vertue, let them euer liue and neuer die, here neuer die ſeemeth ſuperfluous, and yet notable well adorneth the ſentence.

Epanalepſis, where a relation is had to a thing before ſpoken of, ſometimes by the ſelfe word of the beginning, otherwhiles with other ſpeeches, as thus: Take heede (for it is not without purpoſe in theſe daies to counſel to ſuch end,) Take heede I ſay, leaſt entring as you doe a young man into the world, you be not too much apt to be deceiued with the manifold ſeducements of the ſame. Or thus: To behaue your ſelfe worthely, to deale with all ſorts vprightly, to bear your ſelfe in each thing indifferently: Theſe and ſuch as theſe befitte a man that would gaine reputation by his induſtry: wher theſe and ſuch as theſe &c. haue relation to the reaſons before going.

Hyperbaton or *Tranſgreſſion*, by which the order and due courſe of a ſentence is reſtrained, as thus: It is not to ſmall purpoſe to be marked, that men in theſe daies are ſo giuen to the loue of coine as in reſpect thereof, there is in a manner no reputation. Heare me but with a little patience, and I will vnfold the whole vnto you, here is the direct courſe ſtopped, by inſinuating theſe wordes, Heare me but with a little patience &c.

Anaſtrophe, a prepoſterous inuerſion of wordes, beſides

their common course, as when we say: For faults no man liueth without, when order requireth we should say: No man liueth without faults: Long whē he had confusedly thus liued, for when he had long time thus confusedly liued.

Hysteron Proteron, where that which ought to be in the first place is put in the second, as thus: After he had giuen saile to the winde, and taken the Seas, for after he had taken the seas and giuen saile to the winde. Also: That which of all others is most sacred and permanent, honored and euer shining vertue, chuse vnto your selues: for chuse vnto your selues honored and euer shining vertue, which of all others is most sacred and permanent, or as commonly we say in our English speeche, Pul off my bootes and spurres.

Tmesis or *Diacope*, a diuision of a word compound into two partes, as: What might be soeuer vnto a man pleasing, that had he, for whatsoeuer might be &c. Hither should he haue come to, when he finished his argument: for hitherto should he haue come &c.

Parenthesis, an intercluding of a sentence in any reason commonly set betweene two halfe circles, as thus: I am content (not in respect you deserue so much at my handes) onely for pity sake to hearken vnto you, the knowledge hereof is ordinary, and therefore I neede speake the lesse of it.

Hypallage, when by chaunge of propertie in application a thing is deliuered, as to say, Darksome wandring by the solitarie night, for wandring solitarily by the darksome night, or the wicked wound thus giuen, for hauing thus wickedly wounded him. The vse hereof in *Poesie* is most rife.

Hendiadis, when one thing of it selfe intire, is diuersly laid open, as to say On Iron and bit he champt, for on the Iron bit he champt: And part and prey we got, for part of the prey: Also by surge and sea we past, for by surging sea wee past. This also is rather Poeticall then otherwise in vse.

Asyndeton, when two or three clauses or more disioyned do follow one another, as to say his house, his land, his purse, himselfe, his life, were all at his command: Or thus, he scapt, he ran, he rusht, and fled away. Or otherwise thy fame, thy welth, thy friends, thy kinne, and all hast thou lost togethers.

Polysin-

Polyſindeton, when in like ſort by many coniunctions, ſundry words one following ꝑ other are vnited together, as thus, Both ſword and fire and dearth, three dreadful ſcourges of the war were alwayes attendant vpon him. Or thus, with fayth, and troth, and plighted heart, and loue: he made him hers, &c.

Scheſis onomâton, when to ſundry wordes together, we giue their ꝓper epithete each after other, as to ſay, The ſturdy Beldam, cankred Churle, and Miſerly Minion, harping all on one ſtring togethers: Or thus, fierce Mars with fugred loue accompanied together, keeping the words all in one recitall.

Hirmos, where a continuance of ſpeech is vſed, vntill the end of the clauſe, as God in the beginning made Heauen, Earth, Sea, Firmament, Sunne, Moone, Starres, and al things in them conteined: where you ſee all theſe wordes, Heauen, Earth, &c. haue all one continuance vntill the laſt ende of the ſentence.

Epitheton, when for ornament ſake we adde vnto a word, or for miſlike doo attribute ſomewhat vnto the ſame, as when for ornament we ſay, Sweete beautie, precious loue, friendly Fortune: Or contrarywiſe in miſlike, vnbridled luſt, filthy gayne, wicked guile, deceiptfull fauour, fond fancie, &c.

Periphraſis, when by circumlocution any thing is expreſſed, as when we ſay, the Prince of Peripaticks, for Ariſtotle, the Subuerter of Carthage and Numantia, for *Scipio*: A man ſtudious of wiſdome, for a Philoſopher: A man diuerſly enriched, for one that is wealthy &c.

Liptote, when by the leſſe that is ſpoken, the more may bee vnderſtood, as thus: What auaileth it that thou dooſt not deſpiſe mee, which is by the contrarie, *that thou loueſt mee*: the deliuerie therof is ſingular by ꝑ negatiue, for that giueth grace to the *figure*, as it diſcontenteth me not to heare of you, but it greeueth me to heare il of you. We are not ſo ignorãt of things, but we can perceaue ſomewhat. That is in the one, it pleaſeth me well to heare of you, and in the other, we haue skill to diſcerne of things, and thereby can perceiue ſomewhat.

Paradiaſtole, when with a milde interpretation or ſpeech, wee color others or our owne faultes, as when wee call a ſubtill perſon, *wiſe*, a bold fellow, *couragious*, a prodigall man, *liberall*

berall: a man furious or raſh, valiant: a Paraſite, a companion: him that is proud, Magnanimous: and ſuch like.

Meoſis, a maner of diſabling, as when wee ſay, alas ſir, it is not in my power to do it: or otherwiſe, litle God wot could the man do in ſuch a caſe.

Schemes Rhetoricall, are.

E *Panaphora*, or *Repetitio*, where by reherſall of one word wee make ſundry beginnings, as to ſay, Learning bringeth to knowledge, learning maketh wiſe, learning enableth to vertue, learning is the ornamēt of ꝑ mind, finally, learning is the only ſubſtantial prop & guide of mans life, without which nothing in a maner can be pleaſant, nothing ſauory, nothing of value, &c. Or thus, hauing cōmitted ſo great euils, couldeſt thou yet dare to come in open ſhew of the world, couldeſt thou dare to ſhew thy ſelfe in the face of men, couldeſt thou dare to be ſeen of anie one, that haſt thus generally deſerued to bee hated of all: Or otherwiſe thus, When death commeth to chalenge his due, what then ſhal auaile beauty, what youth, what riches, what ſtrength? where then ſhall become thy lands, where thy reuennue, where thy poſſeſſions? who ſhall argue thy cauſe, who ſtand for thee, who plead for thee?

Epanalepſis, when with one ſelfe word we do both begin & finiſh a ſentence, the vſe hereof is meerely appropriate to *Poeſie*, Much asked he of Priams ſtate, of Hector very much.

Epizeuxis, or a redoubling of a worde, by vehemencie to expreſſe a thing, as thus: Thou thou art he on whome I liue to be reuenged. He, he it was that wrought all my care. Thus thus behoueth men of virtue and courage to doo.

Anadiploſis, when the laſt word of a comma or member of a ſentence, is the beginner of an other that followeth, as Heaues witneſſe my fall, my fall more grieuous then may be wel ſupported by common ſorrow: Or thus, Fie too much vngratefull, vngratefull to me of all others, that ſo much at thy hands haue deſerued.

Antiſtrophe, where many members are drawn to end with one and the ſame word, as wee haue our felicity of vertue, our re-

renowne *of vertue*, our hope and expectation *of vertue*. Or thus, men from their errors are reclaymed *by loue*, reclaymed *by hope*, reclaymed *by feare*.

Symploche, where ſundry members haue one ſelfe beginning and ending, as thus: If wee ſhall debate of the times preſent, what is I pray you the cauſe of all theſe euils? monie, what hath beene the decaie of our eſtimate? money, what the ruine of our ſoules? money, what the torment of our conſcience? money, what the meane of al ambitious aſpirings, trecheries and vilanies? money: In fine, this curſed & wretched title of gaine is it that bewitcheth all ages and ſeaſons, and that onely by a ſeruile regard and accoumpt giuen vnto money. Or otherwiſe thus in contempt. What ſilly ſoule waſt thou when I began firſt to like thee? nothing. What when I tooke thee? nothing. What before I cheriſhed and regarded thee? nothing. And now that by me thou haſt beene made ſomething, thou eſteemeſt me as nothing.

Copulatio, when by an Emphaſin, a word is either in praiſe or diſgrace, reiterated or repeated, as thus: Though *Scipio* were neuer ſo much terrefied with the *Carthaginiãs* in Spain, with the Numidians in Africke, with aduerſaries abroade, and with priuy enemies at home, yet ceaſed he not to be *Scipio* ſtill, that is, *ſui ſimilis* like vnto himſelfe ſtill.

Polyptoton or *Traductio*, when one word is often repeated by variety of caſes, as thus: Who hath in his life nothing ſo much pleaſing as the very life it ſelfe which he enioyeth, it is impoſſible that his life with vertue ſhould any waies be adorned: or by tranſlating of one word into diuers formes, as thus: What manhood call you this, ſo vnmanly to deale in thoſe actions ſpecially, which chiefly appertaineth to a man? Here is this word manhood, tranſlated into vnmanly and to man.

Membrum or *Pariſon*, when one or moe members doe follow in equall ſentences, as thus: See now by one fault howe many miſchiefes thou haſt heaped to thy ſelfe, thou haſt conſumed thy patrimony, gricued thy parents, eſtranged thy friendes, defamed thy ſtocke, vndone thy kindred, and heaped miſchiefe a thouſand fold to thy ſelfe more then can bee

auoyded:

auoyded: or thus with copulation: Neither haſt thou herein dealt well with thy ſelfe, nor reſpected at all thy friendes, nor regarded thy being, nor ſtudied of the euill, nor cared for the good that might happen, but leauing all at randon, haſt done what in thee lieth to worke all our vndoing.

Omoioteliton or *Similiter cadens*, when in like caſes, words, or ſentences doe fal out togethers, as thus: Weeping, wailing, and her handes wringing ſhee moued all men to pitty her, or thus: Thou prayſeſt a man wanting vertue but abounding in riches.

Similiter deſinens, when words or ſentences doe end alike, as thus: Thou liueſt maliciouſly, ſpeakeſt hatefully, and vſeſt thy ſelfe cruelly. Or thus: We finde it much better of wiſe men to be rebuked, then by filthy flattery to bee fondly deceiued.

Proſonomaſia, a pleaſant kinde of colluſion in words, in ſignification diuers, onely by chaunging, detracting, or adding a letter or ſillable in a word, as to ſay: No doubt he is a foole wiſe man, for a full wiſe man, for a Doctor a Doter. Or otherwiſe, Thou art no bewrayer, but a betraier of mens counſels. Of one religious thou art become prodigious.

Antanaclaſis, when we produce a word in a contrary ſignification to that it commonly portendeth, as to ſay: For my kindneſſe you haue vſed me kindly, yet can I be contented to pray with you, though not that you pray vppon me: Here is this word kindly applied to the worſer part, which of it ſelfe carrieth as we ſee a farre other meaning, and likewiſe pray in one ſence to entreate, and in another to ſpoile. And as an other ſayd to a rude fellow, you are too courſe to keepe courſe in our company, here is courſe for rudenes, and courſe in an other ſence for good order.

Erotema or *Interrogatio* (which with all the reſt that follow are more proper to ſentences then wordes) when by Interrogation we lift out any thing, ſometimes by demaund, as to ſay. But you Sir now from whēce I pray you deriue you your fancy? By aſſeueration as to ſay: Haue you not in this action behaued your ſelfe excellent well? By Commiſeration as to ſay: Alas what ground may hold me, what land or ſhore may

poſſeſſe

poſſeſſe me circumuented as I am with ſo many euils? By vrging, as thus, What hadſt thou to intermeddle in ſo bad a company? How long ſhall we be thus abuſed with ſo fained trechery? Art thou not aſhamed ſeeing thy purpoſes thus reuealed? Perceiueſt thou not thy driftes to be all diſcouered? By indignatiõ, as to ſay: Shal I yet couer thy villanies being at thy hãds thus hatefully miſuſed? or thus: wicked & peruerſe kinde of people, how long will you thus hatefully deale with your fauourers? By admiration, as to ſay, Good Lord, who would haue thought ſo much looſenes in ſo chaſt a countenaunce? But what is it that this blind and ſottiſh loue draweth not a man headlong into? And laſtly by doubting, as thus: What ſhall I ſay, or what further ſpeeches may I vſe, to withdraw you from theſe euils? Or otherwiſe: Whither ſhall I turne me to ſpeake vnto you, or what wordes may I vſe wherby to withdraw you from theſe vanities?

Antipophora or *Subiectio*, when to a queſtion asked by vs, we aunſwere of our ſelues in our owne reaſonings, the manner whereof is accompliſhed three kinde of waies, as firſt whē we obiect vnto our ſelues that which to others might be obieted, and aunſwere it againe. Secondly, when we doe (as it were) vrge thoſe we ſpeake vnto to aunſwere vs, and ſo aunſwering, doe confute their ſayinges. Thirdly when in a deliberatiue ſorte we propound diuers thinges, and refute them al one after another. Example of the firſt may be this. Is this a manner of diſcipline? Doe men in ſuch ſort deliuer their inſtructions? Had they for this cauſe the auctority of tutors to them giuen, that in vanities and miſliked pleaſures, they who are committed vnto their charge, ſhould conſume their youth vnder them? Beleeue me I am of a farre other opinion, neither doe I thinke, that the ſeaſonable time of young men, being now fitteſt of all others for any virtuous impreſſion, ſhoulde thus cautelouſly be deluded of that, whereunto both their parents and birth do commend them. Of the ſecond, this. Now after al theſe proues of the happy comming & acknowledgement of our true and onely Meſſias: Let me ſpeake vnto you againe, yee Iewes, enemies, and maligners of our ſole and onely God and Sauiour Chriſt Ieſus, with what reaſons

ſtrengthened doe you perſiſt in your madneſſe? Stand ye vpon the Oracles of Prophets? We haue made plaine vnto you that they are wholly for vs? Looke yee after *Moyſes*? It was onely of our Chriſt, and none other that hee hath written. Waite ye on Types and Figures? They all in one doe agree to be in him fulfilled. Preferre you vnto vs miracles? Who could deſire more then by him was ſhewed. Bring you againſt vs a number of conſents? Alas you onely bring the ſmalleſt number, and lurking as it were in a corner, are the gainſayers, the whole world round about you doth worſhip him. Doth the hope of any euent yet a little detaine you? Behold your temple long ſince ſubuerted, your ſacrifices quenched, your City raſed, your people runnagate and diſperſed, nor any hope at all left vnto you to be relieued but by the clemency of the Chriſtians. **Of the third, this.** Tel me I pray, what or wherin is it, that a worldly man hath ſuch meane to glory in? wherein ſhould he be proud, or for what cauſe ſhould he thus puffe vp himſelfe in vanity? Is it for his riches? they neuer make a man either happy or bleſſed, ſo farre off are they many times from any ſuch euent, as often we doe ſe that they are the very cauſe of their owners deſtructions, they ſundry waies are meanes to inconueniences, and in our own ſight forſake their maiſters in their life times, but ſeldom follow them for ought we ſee to their graues. Is it for children? The keeping of them is then of riches farre more vncertaine. Is it in reſpect of a wife, family, and other ſuch like commodities? They are vexations, cares and grieues, nothing in them ſtable, nor ſuch as may induce a man to any hoped tranquillity, &c. **Ther is alſo of this ſort an other Example, by an immediat aunſwer to euery queſtion, as thus:** Wherefore then is the Law? for tranſgreſſors, wherefore reward? for well-doers. **Or thus:** Where is now their pride? vaniſhed. Where are their boaſtes? deluded. Came they to aide vs? no, rather to ſuppreſſe vs. Came they to comfort vs? no, but to kill vs. **Likewiſe thus.** It is a thing difficult to learne the tongues, but yet commodious, the labour is hard, but yet neceſſary, &c.

Ecphoneſis **or** *Exclamatio*, **which hath ſignification of griefe or indignation of a thing, as of griefe thus.** O cruell and lamentable

mentable times wherein we liue, subiect as we are to so manifold miseries. **Of indignation thus,** O incredible boldnes or rather impudency of a shameleſſe creature, not fitte to bee suffered. **Neither is this manner speaking, alwaies framed by the interiection** O, **but rather otherwise, as thus:** Vnhappy man made vnhappy by so great a misfortune, what vnkind destiny droue him to so imminent a perill? How miserable & vncertaine is the state and condition of man, subiect to so many and so huge calamities? **Or otherwise:** What kinde of people are you to rage in so vile a madneſſe? Was euer seen a multitude so fierce, a company so careleſſe, an assembly so desperate? What inconsiderate dealing doe you vſe? I shame to see you, and grieue to behold you &c.

Insultatio, **when iniuriously, or by a contumelious reproch we insult vpon a mans doings, as thus:** Trudge on with thy mischiefes, proceede in these thy insatiable cruelties, and hee that hath power ouer all, will one day I hope correct thee. **Or otherwise,** Pursue I pray you your glorious enterprize, you haue (no doubt) very waighrily begunne, and we cannot but expect thereof a notable issue.

Aporia, or *Dubitatio*, **when wee make stay or doubt howe to terme a thing, or which way to wade in a matter, as thus:** What should I say, was it anger, or an inueterate malice that led him to this mischiefe? shal I cal him cunning or cautelous, that procured it? and so well could shift himselfe of it? **Or otherwise thus:** May he be said to be beloued, or rather fortunate or blessed, to haue escaped such dangers? is it to be termed clemency or rather piety, to vse one so miserable with so great curteſie. **Or thus.** I am not well perswaded what course to take in these causes, shall I begin where others haue left? or of my selfe shall I renew againe vnto you what you haue so often heard? &c.

Paradoxum, **affined vnto that before, but with a kind of marualling or wondering thereunto added, as thus:** Could it possibly be thought that learning & place of good educatiō might euer haue produced such mōstrous effects? **Or otherwise,** I haue great maruail that men so generous, ſhould so quicklie bee diuerted frō their honeſt purposes. **Or thus,** I would neuer haue

beleeued that ſuch graue and conſiderate counſels ſhould ſo eaſilie haue been ſubuerted.

Communicatio, when by propoſing a cauſe, wee reaſon what ſhould be done therein: as thus. In times ſo troubleſome and ſeaſons ſo tempeſtuous, giue now your aduiſe what is fit to be done: If the caſe were your owne, what would you doo, what would you ſay therin, tel me I pray you, you that conuerſe in theſe & ſuch like actiõs. I herein appeale vnto your wiſdomes, your owne conſciences, ſhew me but your minds herein &c.

Permiſſio, a ſubmitting or voluntarie offer of a thing to others iudgment or cenſures, as thus: Argue mee if you can of my life paſſed, I lay my ſelf opẽ to your cẽſures. What is left in mine owne power, I yeeld vnto your opinions, for the reſt I am cleared: ſtrike vp thy forehead, and ſay nowe that thy actions are more virtuous then others.

Parreſia, or libertie to ſpeake, when by winning of curteſie to our ſpeach we ſeeke to auoyd anie offence thereof, as thus. Pardon if I be tedious, the circumſtance of the cauſe requireth it. If my ſpeach ſeeme vehement, the matter occaſioning the ſame is vrgent. If what I write ſeeme offenſiue vnto you, you haue to miſlike the ill diſpoſition of ſuch as enforce it, & not with me to be agreeued.

Apoſtrophe, or *Auerſio*, when wee turne our ſpeaches from one perſon or thing to an other, as if one hauing ſpoken much of the vanitie of the world, ſhould thereupon turne and ſay vnto the world, O world, how ſweet and p'eaſant are the ſhewes of thoſe things which thou produceſt: but in taſt, how ful of too much bitternes Or in ſpeaking of death, to turne a mãs ſpeech vnto the ſame; ſay, O death how bitter is thy remembrance to a man hauing peace and plenty in his reches, &c.

Proſopopœia, when to thinges without life wee frame an action, ſpeach, or perſon fitting a man, as if we ſhould ſay of Vertue, as of a liuing perſon, that her waies were ſweet, and repleniſhed with al maner of delight, that ſhe putteth her ſelfe forth to the worthieſt to bee receaued, and to the moſt honored to be embraced. Or faine the ghoſtes from out their graues to preſcribe good examples, or to rebuke the vices of men. Or our Country to accuſe vs of our negligent regard vnto it in theſe

or ſuch like ſpeeches: Vnkind people and Citizens whome I haue engendred in my bowels, nouriſhed with my paps, foſtered with my delights, why do you thus vngratefully not onely abſtaine to tender me, but giue me an open proy to my foes to ſuppreſſe mee: yea which is moſt loathſome of all others, become proper murtherers and parraeides of your owne parentage and familie, cruel deſtroyers of your own patrimony, and wretched renders and tearers of your mothers bowels, without all regarde or pitie.

Synonymia, when we bring forth many words together of one ſignification, or ſounding all to one purpoſe, as to ſay, thou haſt ſpoiled thy Countrey, deſtroyed thy Citie, and turned the common weale topſie-turuie: all which do ſort but to one purpoſe, for the expreſſing the hatefulneſſe of the iniurie. Or otherwiſe to ſay, What head hadſt thou to deuiſe ſuch a thing, where was thy wit, when thou wenteſt about it, what became of thy minde in purpoſing the ſame, whither was thy diſcretion caried in the proſequution? Here is head, wit, minde and diſcretion, all ſorting to one thing. Alſo, what deſiredſt thou, what ſoughteſt thou, what couldeſt thou wiſh or expect in the action. Here is deſired, ſought, wiſh and expect, being al to one meaning.

Auxeſis or *Incrementum*, where by degrees wee not onely riſe to the ſum of euery thing, but alſo ſometimes go beyond, as to ſay: He firſt ſette vppon him with reprochfull wordes, after aſſailed him with his weapons, then wounded him, and laſtly did moſt miſerably murder him. Here by degrees is paſſed to the laſt exigent. Now to the ſecond. It is euill to reproch, wicked to ſlaunder, villanous vnwarely to ſtrike, deteſtable to murder. What ſhal I ſay to betray a man to al theſe. Here now is *vltra ſummum*, beyond al that was ſpoken to the vttermoſt. The excellency of this Figure is ſo much the more by how much euery degree is ſtill enforced one abone another, and goeth beyond in compariſon, as to ſay: gold, riches, honor, eſtate, treaſure, kingdomes, life, and all hee held of no moment. Another kinde of recitall pertaineth alſo to this Figure ſhort in repetition, but for vehemency wonderfull, as to ſaye Thou haſt conſpired the death of thy Prince, and in her the

ſubuerſion of a whole kingdome, what ſhould I ſay thou haſt conſpired the death of thy Prince. **And who would enforce, that no one thing then that could be greater: Finally, for enforcement of a thing, to ſay in reprehenſion of follies.** If thou hadſt done or ſpoken this in a priuate audience, among men of the ruder and meaner ſort, among ſuch as are leſſe capable of skill then a great many others, thy fault could not haue beene hid: but to doe it before thy betters, in the preſence of ſuch as are adiudged both honourable and wiſe, in the hearing of thoſe of great accoumpt, of ſuch as haue power to checke, and auctority to compell thee, it was too too peeuiſhe.

Congeries, **a heaping of words diuerſely ſignifying togethers, as to ſay:** He was on euery way furniſhed with miſchiefes, a man malicious, proud, arrogant, ſubtill, fierce, cruell, contentious, vile, and hated of all. **Or otherwiſe:** Hee was receiued with all the loue, fauour, kindneſſe, courteſie, and friendſhippe that might be, what could be had, gotten, wiſhed, ſought for or prouided, was at his commaund.

Antitheſis or Contentio, **when we amplifie by contraryes, as to ſay:** Being in my power to vſe as I liſted, I cared for thee, and did not deſtroy thee. Thou waſt chary vnto mee when no man regarded thee, and when my ſelfe alſo might haue deſpiſed thee. **Or otherwiſe:** If you doe that is good, you haue the reward of praiſe, if you proſequute badneſſe, your merite is euill. **Or thus:** To thy enemies and thoſe that maligne thee, thou art placable: to thy friends, inexorable. In coole matters thou art hotte: in the hotteſt cauſes, cold. Art thou called? Thou art gone. Thy abſence required? we cannot be rid of thee.

Comparatio, **which taketh his increaſe of ſmaller matters, which if they may ſeeme great in all opinions, then that which we ſeeke to amplifie muſt of neceſſitie ſeeme greater, ſometimes alſo by diminution of things great, to make the reſidue the greater, example of the firſt may be that ſaying of Cicero of Catiline, in theſe words:** Did the famous *Scipio* for a little ill gouernment of the common weale cauſe *Tiberious Gracchus* priuately to be made away: and ſhall wee preferre *Catiline*

line that goeth about to fill the whole world with his slaughters? Here is *Catiline* compared to *Gracchus*, the state of a common wealth to the whole world, a small sliding, to an insufferable wasting, and a priuate man to the whole Senate. Otherwise thus: Tell mee I pray thee, if one had giuen thee but a small summe of money to comfort thy need withall, were it not humanity to thanke him: If he had giuen thee possessions to liue vpon, were it not honesty to requite him: If of a slaue he had made thee rich, shouldest thou not bee bound vnto him? How much more thē to him that hath not alonely done all these, but farre more then these vnto thee, oughtest thou in the very bondes of nature and courtesie to be both thankfull and louing? Example of the second sort for diminution might be this: What is it that you propose vnto me these final matters of vnkindnes, as that ꝑ man is ingratefull, that he hath no good remembrance of courtesies, that there is in him not so much as an acknowledgemēt, which is a thing farre from requitall, these I must confesse are iniuries to some, but vnto me they are trifles, matters of no moment, things not to be reckoned of: what say you to him that betrayeth his friend, seeketh his death that hath sought his life, worketh by all possible meanes his ouerthrow, his destruction and vndoing? And as in this exaggeratiō of *Vices*, so also might there be the like of *Virtues*, as if one should exhort a man to Pietie after he had set forth all the commodities therof, as the tranquillitie of minde peace of conscience, liberty of spirite, the communion with Saints, from a bondslaue of the deuil to become the childe of God, the comfort of the holy Ghost which the prophet denyeth may be by man conceiued: hee might lastly adde, what things then these in all the world could be greater, what more singuler, what more happy, & yet if they be cōferred vnto that blessed heritage of immortality, if to the life and ioyes to come, if to that heauenly Ierusalem, which certainly remayneth for all such as are indued with such a spirit: they are toyes, and things of no excellencie or moment.

Correctio, when by a sodaine restraint of speech, wee giue grace or misliк to a person, or thing, as to say, worthily atchieued

ued? nay rather honourably atained: a man notable, we may rather say singular: Ah cruell man. and no man neither, but a beast, Oh rare clemencie, or rather most admirable pacience. He is no thiefe, but a rauener: no murtherer, but a tyrant.

Aphorismos, a Scheme like vnto the other, but differing by a maner of reprehension, as to say: What lawes bee these, if at leastwise they may be tearmed lawes, which beare in them so vile customes, and not rather firebrands of the Citie: and the plague of the whole common weale. Or otherwise, your counsellers, if such may bee called Counsellers, as draw vnto mischiefe are vtterly vnmeet to such kinde of assemblies.

Diminutio, when wee go about to extenuate things difficult, to make them lesse in seeming, as to one that would shun learning, for the tediousnesse thereof in study: We might shew, that besides the great necessitie thereof in the life of man, wee shall in attaining thereof, take no other nor more laborsome course, then others before vs haue done: that the way thereunto is verie playne and easie, the labour (if any bee) sweet and pleasant. And whereas in all our ordinarie exercises of vanity, there redoundeth for the most part in the end but meere trauaile and vnprofitable charges in this the commodity is as great as the delight, the gaine as ordinarie as the practise, wherein the studie is but the least part of a mans life, but the Pleasure and commoditie infinite. And like as in this, so in all other things conducing to good and laudable exercises, the labour is still diminished, by proposing the worthinesse, pleasure, honour or profite, and so of euils commonly, by mittigation of the fault.

Climax, or *Gradatio*, when each member in a sentence ariseth from the other afore going, beginning with that which endeth the former, as to say, His industrie bred him virtue, his virtue praise, his praise renowne, his renowne glorie, and his glorie enuie. Or thus, What hope haue we of good, if what men list they may, and what they may they do, and what they do they dare, and what they dare they prosecute, and what they prosecute they are neuer ashamed of.

Antimetabole, or *Commutatio*, when a sentence by change is inuerted to the contrarie, as thus, We must eate to liue, and not

not liue to eate: Not man for the Sabboth, but the Sabboth for man was ordained. They are happy whose wisdome is answerable to their fortune, and whose fortune answereth their wit.

Sinæciosis, when one contrarie is attributed to another, or when two diuerse things are in one put together, as thus, The prodigall and couetous doe offend alike, for neither do liue as they ought. Pleasure it selfe is sometimes a labour, and labour also is often a pleasure. To a couetous man is wanting aswell that he hath, as that he hath not.

Paralepsis or *Occupatio*, when in seeming to ouerpasse, omit, or let slip a thing, we then chiefly speak thereof, as thus: I wil not here rehearse vnto you how slipper and transitorie this life is, how much laden with cares, exposed to dangers, & attended on with miseries, for we know it and feele it: But I will come to speake of the perdurable ioyes of the other, &c. Or thus for my part I haue no pleasure to lay open other mens errors, it is inough vnto me, that by themselues they are made apparant, and that the whole world may see them. I omit to reporte vnto you these and such like ordinary matters which in comparison of that I will shew you are but trifles. I tell you not, or I talk not now of times past. It is not the matter wherin I am now occupied: His theft, his rapine, his spoyle, & al his whole disorderly course of life in those dayes perpetrated, I now omit: & only do come to the times present. His counselling (I had almost sayd concealing) of good when time was, if it be wel noted, was it that procured or mischiefes, &c.

Prolepsis or *Præoccupatio*, when we doo anticipate vnto our selues, that we know will bee obiected, as thus, what do you obiect vnto me the times passed, those seasons and ours are vterly vnlike. But paraduenture you will say that these thinges are for children fit to be considered, nay rather meetest of old men to bee followed. You will happely say vnto mee herein, that I am too light of credit: but I can tell you the proofe is extant and fit to be beleeued.

Transitio, when in these wordes we rehearse what is past, and what afterwards we will speake, as thus, You haue heard by this what you ought to cõsider, heare now I pray you what you are bound to remẽber. These things you will say are plea-

ſant, but the reſt yet vntold are far more delightful. This already ſhewed vnto you ſeemeth to bee tollerable, that which followes is no waies to bee ſuffered. I haue now tolde you what was done in priuate, I will next ſhewe you what was handled in publique. Theſe things he did at home, that which followeth was abroad in the field: whileſt he was a young man, he did this I told you, but the virtues of his age were far more different. You haue vnderſtood of maners, I will now ſpeake vnto you of learning: I will not trouble you with many things further, onely this one thing will I rehearſe vnto you: But of theſe inough, we will nowe goe to the reſt. I haue ſomething been caried away with theſe motions: but we will now goe to the ſubſtance. But why ſtay we ſo long in trifles? I will goe to the head of the matter: what he promiſed I haue deliuered, what hee performed you ſhall vnderſtand: I haue thus ſhewed you how much he was charged vnto me, you ſhal now heare againe how gently he requited me.

Conceſſio, **where we graunt one or moe things meete to bee marked or alleadged, and forthwith doo infer thereupon ſufficient whereby to ouerthrow it, as thus:** I denie not but I haue heretofore vſed you in cauſes ſecret, in matters weyghty and of counſell, that I haue found you friendly, faithfull and ready: But what is all that to the purpoſe, when in a thing ſo important, and matter neerely concerning mee, as whereon dependeth the ſafegarde of my whole houſe and familie, I haue found you in both negligent & vntruſtie **Or otherwiſe thus:** Be it, or ſuppoſe you haue omitted nothing in your owne perſon, of a friend to be performed, that you were no partaker with him of thoſe euill counſels, that you abſtayned to accompanie him in the execution of his miſchiefes, yet are you not therefore cleered. For it is not ſufficient for a man not to do euill of himſelfe, but that by to too much lenitie he become not occaſion of miſchiefe.

Dicæologia, **when by a colour of mitigation wee defende our cauſe, as to ſay:** I fell I confeſſe, but as a young man, I went aſtray, but as one willing to be reclaymed: I forſooke my friend indeede, but conſtrayned by the lawes, I was a companion in their badnes, but forced by threatning.

Oriſmus

Oriſmus, Definitio or *Finitio*, wherein we briefly lay forth the true properties of euery thing, by impugning the contrary, as thus: Men cannot be ſayd in virtue to exceede, for in virtue there is euer an excellencie, but neuer an exceſſe, ſith the exceſſe is onely appropriate vnto vices. This cannot be ſayd to be care but couetouſnes, for care hath onely reſpect to neceſſarie vſes, but in couetouſneſſe there is neuer any reaſonable ſuffizance.

Hypotypoſis, when any thing is liuely ſet forth to the eye, as if it ſeemed a man beheld the ſame, as thus: Shall I tell you what maner a one you haue preferred vnto me, for his ſtature a dwarfe, for his perſon, a trunck; for his qualities, a dogge; for his countenance, a foxe; in behauiour, a ſwine; in condition, an ape; in ſenſe, an aſſe; in vſage, a beaſt.

Diſtributio, when that as may be generally ſpoken we diſtribute for amplication into partes: as if in generalitie wee ſayd, He hath conſumed all his ſubſtance in ryote: By diſtribution we might amplifie thus: Whatſoeuer patrimonie he had from his father, what priuate inrichment by his deceaſed mother, what large aſſiſtance by friendes, whereof the world neuer barked, what dowrie ſoeuer by his wife, which no doubt was very great, all this hath he conſumed by a moſt diſſolute and wanton liuing: money, plate, lands, wealth, poſſeſſions and all, are gone to the deuill, his cattell conſumed, his houſholde ſtuffe ſolde, his apparrell ſpent, and the poore miſer at this inſtant hath not left him a farthing.

Diuiſio, a ſeperation of one thing from another, both being abſolued by a ſeuerall reaſon, as thus: When I haue preached vnto you all I may, if you be well giuen it auaileth, if graceleſſe, you will not be moued. Or thus, What ſhould I further ſet forth vnto you my good will, if you remember it, I haue inough, if not, my wordes will not prouoke you.

Dialogiſmos or *Sermocinatio*, an imaginatiue ſpeech, agreeing to the quality of the perſon it is framed of. Whether he bee valiaunt, cruell, young, old, or of what other condition, as if wee ſhould ſay of the times preſent. Were the auncient Apoſtles and old Fathers of religion now liuing, which with great innocency of life, and true piety, ſhined in their

ſeaſons, and ſhould but behold the moſt corrupt & abhominable ſtate of our times, ſubiect as they be to al kind of euils, would they not thinke you ſtraight proclaime againſt vs the vniuſt name of Chriſtians, and challenge vs for the great want we haue of the true profeſsion thereof? Would they not rather cry out of vs that deluding our ſelues onely with a vain title or name, we doe not ſo much as ſeeke in the meane time to follow any part thereof?

Epiphonema or *Acclamatio*, an acclamation of a thing before shewed, as thus: Of ſo wonderful force was his wiſdom, which was able to compaſſe that in ſhort time, which a number haue diuerſely ſought for, and could neuer hitherto obtaine. Or thus: Such is the force of Nature which ſeldome we doe ſee is euer chaunged by any colours. Much haue they forſaken that haue caſt all from them ſelues. It is commonly the concluſion or making vp of a diſcourſe or ſentence by ſome pithy manner of ſpeaking. As if a man ſhould inueigh againſt drunkenneſſe, he might thus conclude. He now that thinketh it parcell of humanity, by thruſting on of many cuppes to driue his friend into drunkenneſſe, let him alſo thinke it kindneſſe, by a venemous confection giuen, to driue him into madneſſe.

Expeditio or *Enumeratio*, when many reaſons of auerment being numbred togethers, we make a confutation of them ech one in particular, as thus: The goods in queſtion being alleaged to be mine, it is requiſite you proue, either that you had them by chaunce, that you haue long held or enioyed them, that you bought them with your money, or otherwiſe that by ſome gift you came to them, or laſtly in ſucceſsion that you haue obtained them. That you had them by chance it cannot be, for they were not loſt from my keeping. Long haue you not held them, for they were alwaies til this in mine owne poſſeſsion. It is plaine you neuer bought them, for you paide me no money for them. By guift you could not haue them, for the right was in me to giue them. The ſucceſsion muſt be voide, for my ſelfe am yet liuing. It remaineth then if you keepe them, that liuing you doe caſt mee out of mine owne poſſeſsion. This chiefely appertaineth to the Iudiciall

Epiſtles

Epistles in the state Coniecturall.

Frequentatio, when matters diuerslie enlarged, are brought into one short conclusion, whereby the reasons are made more weighty, and of the greater efficacy, as thus: What will you make of this man whome you seek in this manner to set free, you see he is a man prodigall of his owne fame, and a lier in waight for others credites, one full of guile, intemperat, railing, proud and ambitious, to his parents most wicked, ingratefull to his friendes, hated of his owne kinsmen, stubborn to his superiours, insolent with his equals, to his inferiours cruell, and finally to all persons whatsoeuer a creature most intollerable.

Exuscitatio, a prouocation or stirring vp of others to the prayse or mislike of a thing, as thus: What one is he of so slender or contemptible a spirite amongst vs, or who of all our nation would bee counted so enuious, as vppon so great and large a desert had by a man so worthy, would not willingly render vnto him all honour and due commendation? Likewise of the contrary for dispraise. Doth it not abhorre you to heare and vnderstand of a rable of so great and vnaccustomed leudnesse, a man euery way so vile, to goe thus freely vnpunished? Surely I doe thinke no honest minde but would bee of this opinion, that of all creatures liuing he were most worthy to be extirped.

Similitudo, a similitude, whereby we compare one thing with another, in this manner. Like as they greatly doe offend, who going to a publique well, whence all a whole Citty hath their water, doe infect the same with a most deadly poison: Euen so doe they most wickedly merite of the common weale, who depraving the minde of a Prince, doe lade and frequent the same with most mischieuous counsels. Or thus: Is it seen that men at the blast or biting of a viper, do shriack and forthwith doe runne for a medecine? How much more ought they then, for the auoiding of a most horrible shame, the infamous sting whereof is farre worse then all other poisons, to run to a remedy?

Icon, an Image or artificiall description of that wee meane to deliuer, as if in setting forth our most gracious Soueraign

we ſhould ſay: That Goddes like adorned with high aſpects, of ſtately grace and Maieſty deuine: In chariot deckt with princely ornamentes, Shee iſſued forth, &c. Or thus laying out the dreadfulneſſe of war: Fierce and vntamed warre, with eies ſparkeling as the flaming fire, whoſe face caried in it ſelfe a terrour to the lookerson, and his countenaunce was as it were a preſent death. His ieſture was as the furious aſſault of a Lion, and his mouth as a deouring pitte to ſwallowe the bloud of multitudes. Armed he was with fire, with famine, and with ſword, crying reuengement on the world, and proſequuting all nations with a ceaſeleſſe dread.

Paradigma, a manner of exhorting or withdrawing by example, as to ſay: The Elephantes engender not, but in places moſt remote, and any that by chaunce doe ſee them in that time they kil: How much more then behoueth that between thoſe of reaſon, a ſhamefaſtnes be included in executing that action. Or thus: The nature of the Dolphin is not to ſuffer the young ones of her kinde to ſtraggle vndefenced, ſuch care haue they of their frie: How much more beſeeming is it, that our procreation which are men, ſhould not be ſuffered at random without eyther guide or controlement.

Digreſsio, a ſpeech beſide the matter in preſent ſpoken on, as to ſay: But here let mee remember vnto you ſomething of the deſerts and eternized memory of your worthie and moſt virtuous Parents. Or thus: Giue me leaue a little to digreſſe frō this purpoſe, to the end that by laying out of ſomething yet vnſpoken of, I may the better wade into the reſt.

FINIS.

Of the parts, place, *and* Office *of a* Secretorie.

Conſidering how many worthie and excellent men, not only in our preſent age, but in many yéeres before vs haue liued, none of all which (though queſtionleſſe furniſhed with very great ability) haue to my certaine knowledge, euer written ought in our Engliſh tongue, for or touching this title: It may be a matter queſtionable, how I, the moſt diſfurniſhed of innumerable others, and ſubiect by ſuch meanes to the inſight and correction aſwell of the learnedſt and graueſt iudgements, as of the moſt curious carpers and inueighers againſt all laudable purpoſes, durſt or would take vpon me to go about to diſcourſe thereupon, weighing with my ſelfe the ſubiect I take in hand, to be of ſo great and ſpeciall qualitie, as fitteth none ſo much as thoſe that be greateſt learned, beſt aduiſed, diſcréteſt gouerned, and worthieſt ruled, to treat vpon. Nor do my ſelfe by ſuch preſumption of mine, déeme or ſuppoſe the ſame, to be of leſſe moment then it is. Howbeit as Bayard is moſt boldeſt, I by the promiſe of that my former edition of this my preſent Method of Epiſtles, haue now taken vpon me (as you ſée) to write thereof.

Truth is, that as I am none of thoſe that may vaunt my ſelf of any furniture ſufficient to ſo ſpeciall an end and purpoſe, yet haue I not béene in ſome time of the yeares I haue ſpent, altogither excluded from any ſauour or taſt thereof. Neither haue I wholy ſpent the ſeaſons I haue caried, ſo vainly, but that at one time or other I haue (not without ſome conſiderate aduer-

ting)

ting) eyed the demeanours, ſtiues, and diſpoſitions of ſundrie humours, by inſight whereinto, and little proofe made of that which my ſelfe haue practiſed in place of ſeruice, I am bolde in this onely diſcourſe, to aduenture the performance of that I haue promiſed.

In the diſcouerie whereof, my minde is not, nor ſhall be to preſcribe vnto anie one, but to deliuer what in mine owne opinion, I haue conjectured to be méetest in ſuch a perſon. Wel regarding the number of thoſe who enabled by farre better Skill, or guided by experience, and their owne proper virtue, can both ſearch and wade farther, then my poore abilitie may any wayes looke into. For which, my purpoſe is, and ſhall be, in this preſent diſcourſe, onely to ſet forth vnto ſuch, whoſe vnripened yeares, or want of deſcernment, haue not yet made them apt vnto ſo ſpeciall a being, and qualitie: what in my plaine concepte, vnto the place and office of ſuch a one, méete and déemed fit to be a Secretorie, may be thought moſt conſonant and worthie.

To the accompliſhment whereof, as the beſt and méetest induction to ſuch a matter, it ſhall not be to ſlender purpoſe, to ſpeake firſt of the name thereof, and to ſift out by what affinitie, chalenge, propertie, or meane, the partie ſeruing in ſuch a place, had the originall title to be called a Secretorie. You ſhall then vnderſtand, that as me ſéemeth, by ſpeciall reaſon & iudgement, this name Secretorie, importing (as it doth) no doubt matter of ſo great a conſequence, was not ſo much at the beginning appropriate vnto him, whoſe vſe and imploiment conſiſted ſolp in habilitie to write well, and in neate and fine forme to ſet forth his Letters, (albeit alſo the vſe hereof, is not the leaſt part of many other things incident to the ſame Office) but carying with it ſelfe a purpoſe of much weightier effect, was as a deriuatiue from that, which containeth the chiefeſt title of credite, and place of greateſt aſſurance, in reſpect of the néereneſſe and affinitie they both haue of Truſt, Regard & Fidelitie, each with the other, by great concepte and diſcretion, vnto him that ſupplyeth the rome thereof, attributed, and bequeathed, to be called a Secretorie.

And albeit there happelie may be opinions ſomewayes contrarying vnto this my preſent deliuerie, touching the originall

of

of this title: yet standing directly assured that they all being laid togethers, must of necessity conclude, on the very Secresie, trust & Regard, specially imposed on him who beareth the same title: I wil proceed in the Definition. For this cause then, and in respect of such Secresie, Trust & Assurance, required at the hands of him who serueth in such place: I take it, that principally therof, and not otherwise, the name was first giuen to be called a Secretorie, and that by the etimologie of the verie word it selfe, sounding in true coniecture, *quasi Custos or conseruator secreti sibi commissi*, as a keeper or conseruer of the secret vnto him committed.

By this reason, wee do call the most secret place in the house appropriate vnto our owne priuate studies, and wherein wee repose and deliberate by deepe consideration of all our waightiest affaires, a Closet, in true intendment and meaning, a place where our dealings of importance are shut vp, a roome proper and peculier onely to our selues. And whereas into each other place of the house, it is ordinary for euery neere attendant about vs to haue accesse: in this place we do solitarie and alone shutte vp our selues, of this we keepe the key our selues, and the vse thereof alone do onely appropriate vnto our selues.

And if we should runne but into the nature of thinges secret, and consider by the name, what to such a matter is required, we shall finde that of it owne selfe, it chalengeth so much, whereby with three thinges most speciallie it is said to bee fortified, vz. with couertnesse, that it be closely kept from the eyes, eares or vnderstanding of others: Safety, that securely it bee retayned and layd vp, both with chopse respect and tendring: Assurance, that by no mistake, negligence, or ouersight, it may turne to a preiudice.

Thus then by the concurrence of these two parts, it appeareth, that vnto euery Secret there is required a Closet, and the proper vse of that Closet, is onely for the Couertnes, Safety, and Assurance of the Secret. Seeing then that these two parts are thus as you see coniopned togeather in qualitie, let vs now consider if you wil, how neere in similitude they both do consent and agree with our Secretorie.

It hath beene already before alleaged, that by the verie etimologie

mologie of the worde it selfe, both name and Office in one, doe conclude vpon secrecie: If so? then for and in respect of the couertnesse, safetie, and assurance in him reposed, and not otherwise, he is called a Secretorie. The Closet in euery house, as it is a repolement of secrets, so is it onely (as I said before) at the owners, and no others commandement. The Secretorie, as he is a keeper and conseruer of secrets: so is he by his Lord or Master, and by none other to be directed. To a Closet, there belongeth properly, a doore, a locke and a key: to a Secretorie, there appertaineth incidently, Honestie, Troth, and Fidelitie.

And forasmuch as by the Sympathie of these twaine in concordance, both Name and Office do seeme in vsage and account to be of so great waightinesse, and that our Secretorie, as well in title as place, standeth by such declaration, iointly tied vnto so distrct an obseruance: let vs now a little further enter into the function and place he beareth in such kinde of seruice, and consider that being in one condition a Seruant, he is at the pleasure and appoynt ment of another to be commaunded: and being in a second respect as a friend, hee is chasely to haue in estimate, the state, honour, reputation and being, of him whom he serueth.

Touching the first of these, in that he is (I meane) a seruant, it is to be intended, that thereunto belongeth a superiour, by whose absolute direction, his actions of seruice, are thenceforth to be ordered and commanded. And notwithstanding the reputation, credite, and estate of being to him giuen and allowed by his Lord or Master, he is yet to consider, that the waight and summe there of accrueth from his onely fauour, countenance, and good opinion, and that by how much the more, he liberally and of an honourable minde affordeth vnto him the respects thereof: by so much the more seriously ought he by all possible endeuours of seruice and industrie, as farre forth as in him is, to studie to conserue and vphold the same.

And herein seemeth it not fruitlesse, to oppose vnto such a ones remembrance, some part of the considerations pertinent and annexed to the state of a seruant, and what dependancie in common reckoning resteth betweene him, who beareth in his sway the authoritie and rule of a maister, and the other, who in

account

account that he is to be commaunded, carieth a maner of ſubiection to that partie, who for the time of ſuch ſeruice, is at his hands to be reuerenced and obeyed.

In regard of which, we are to ſée, that by the title and prerogatiue which euery maſter hath generally ouer his ſeruant, there is a certaine linke of dutie, wherewith each one that ſerueth is ſtrayned to his obeyſance. There is alſo by that verie name of ſeruant, a kind of fidelitie and truſt required, more ſpeciall then that betwéene the ſonne and the father, and that of ſo great efficacie, as whereon (peraduenture) may reſt, not alonely the diſpoſition of the goods, eſtate, and principal affayres, but alſo oftentimes the life, hazard or vndoing of the perſon of his ſaid maſter.

A Sonne cannot be ſaid to owe fidelitie to his parents, for which cauſe there is alſo no breach of truſt in him to be impoſed. If he deale contrary to his obedience, the bond by which hée is ſtrained proceedeth of nature, and ſo are his actions accordingly held for vnkind, or vnnaturall. But the ſeruant, not linked by nature, is tied in truſt, and by contrarying of ſuch truſt, or not performing thereof, is held trecherous, or vnfaithfull. Beſides, ſo great a predomination hath this name of fidelitie in the hearts of a number, that many haue refuſed to commit themſelues in times of hazard to their children, but rather haue relied themſelues wholy on the aſſurance of their ſeruants.

And howbeit, moſt certaine it is, that Nature wonderfully swayeth many times in her proper features, yet in this caſe hath ſhe commonly leſſe efficacie then in any others. For as a currant of water loſeth his power in being turned backeward, from his ſtreightned courſe, but hath forcible paſſage in the way that it holdeth: ſo is Nature in this action of parents and children, which running forwards frō iſſue to iſſue, hath mightie operation, but when it ſhould be returned backward, hath almoſt no power at all.

Contrariwiſe, whether it be the honeſtie of the name that leadeth it, or the common reputation that each faithfull vſage carieth in the eares of good men, or a feruencie of affection, linked properly to the place where any truſt is repoſed, I will not now diſpute vpon, but queſtionleſſe, of ſo charie regard hath fi-

delitie alwayes béene accounted as immediately vpon the name of a ſeruant taken, it ſéemeth not alone to be vnto the ſelfe title appropriate, but it is in a maner by the proper allowance thereunto giuen, ſeuerely exacted.'

Now, albeit this kinde of exaction and charge, ſeemeth in the deliuerie thereof to be indeed verie great, yet when he that ſerueth hath performed all and whatſoeuer in ſuch caſe to be required: he cannot for this or that alledge, that he hath effected any one iote more then whereunto by the very loyaltie of a ſeruant he was eſpecially enioyned, nor can he rightly or properly affirme, that by an extraordinarie zeale or reſpect more then he ought, he hath accõplished the ſame. For that in things whereunto a man is bound, there can be no gratuitie oppoſed: but where a man aboue that he is charged hath further endeuoured, or more worthily attained, therein of troth, and not otherwiſe ſhineth the greateſt prayſe and glorie vnto him that may be.

In this Chaine of Fidelity, there are ſundry linkes whereby the hearts of mẽ are attracted vnto the due purſute and honeſt reputation thereof, and theſe by the ſpirites, capacities, or iudgements of euery one are ſtill to be meaſured. A ſeruaunt meanely trained in ſome Mechanicall ſcience, ſheweth fidelity to his Maiſter, in an vpright dealing and diſpoſition of his wares or goods. Another in like ſort hauing the receipt of his Maiſters reuenews, becommeth a faithfull diſpenſer in his accoumpts and reckonnings. Some on the other ſide haue as much or like Fidelity in keeping of Counſailes. Others againe by a termed zeale vnto their Maiſters haue in recognizing their Fidelity died willingly for their fauours.

Of all theſe ſorts of Fidelity, the laſt, as I am ſure it hath leſſe ſeeming of credence or ſuppoſition of troth in common beleeuing, then any of the others, ſo is it (you willgraunt me) the moſt aſſured and moſt mouing pitty, prayſe, & commendation, in all reckonninge aboue any of the others. And that ſuch are and haue beene, I could recite vnto you ſundry remembraunces, and one but of late yeares, that in very ſufficient knowledge fell out to be effected, and thus was the circumſtance, as my vnderſtanding could beare it.

When

When ſir Iohn of Deſmond in Ireland, ſome number of yeares paſſed, of a rebellious and cruell mind to the ſtate there being, and principally to her Maieſty, had ſolemnly conſpired and moſt tyrannouſly ſworne the death and deſtruction of all Engliſhe men, in his countrey, there happened one Maiſter Henry Dauill an Engliſh Gentleman to lie, at that very bloudy pretended ſeaſon, in the houſe of the ſaide Knight, and for two cauſes of him was thought entirely to be fauoured, the one in reſpect that he was his chriſtian Goſſip, as they ther terme it (a linke ſtrong inough to haue purchaſed fauour in that Countrey, had it not beene with a moſt bloudy tiraunt) the other in that he was a Gentleman both curteous, bountifull and valiaunt.

This Maiſter Dauill had at that time onely an Iriſh boy attendant vppon him, the time conſpired for this murder was at midnight, whē all men careleſly were ſleeping. About the watch whereof, ſir Iohn with his company entring the chamber of Maiſter Dauill, wakened him from ſleepe, opened the conſpiracy, and willed him to prepare him to his lotte, aſſuring him, that were it not he had without exception vowed in his heart and ſworne the death of all Engliſh men, he coulde deſirouſly as well for that he was his chriſtian Goſſip, as for other loue he ought him, haue ſuffered his life, but all being appointed to die, he muſt goe with the reſt.

The Boy hauing receiued into his eares the ſound of his Maiſters death, and therewith ſundry manacing ſtrokes ſeeing ready to be proffered, ſtirred no queſtion by a moſt zealous Fidelity, clalped on his Maiſters breaſt, and with ſuch ſlender reſiſtaunce as he could, did beare off the blowes, receiued vppon his owne body diuers and ſundry wounds, and doe what they could, no one could pull or remoue him from thence, till freating rage kindling in theſe merciles creatures, made them kill the Boy vppon his Maiſter, and his Maiſter vnder the Boy, both at one inſtant togethers.

The memory of this Act, as it is moſt pittifull in reherſal; ſo will it of a number be thought very ſtraunge. If any Fidelity haue by feruency beene accoumpted off, this you will iudge of any others ought chiefly to be embraced. But yet

not this, nor any of the residue of those partes of Fidelity by me already deliuered, are such, as in this place I hold meete to bee pursued. For howbeit the seruice of our Secretorie is properly by it selfe with all assurance, to be caried: yet doe we not place him in so meane a degree as that by corruption of coine, he might be held for distrusted, nor one the other side would we haue him of iudgement so disfurnished, but that touching the difference of counsailes, or tender of his life, he should make a decernment.

In this Boy voluntarily as he did, in the very weakenesse of his yeares, to seeke by death his Maisters safegard, was no doubt a thing worthely to be admired. But in manifestation of so great loue and testimony of so loyall an affection, had he beene by yeares more enabled, it would haue ben thought very fondly of to haue done it, without thereby his Maisters death might haue beene reuenged, or his life preserued: Els to what end is Fidelity applied, or what vse at all in reckoning, remaineth there of it?

By discretion to decerne, by virtue to iudge, and by wisdome to resolue, how and which way the efficacy and assurance of al trust and fidelitie ought to be caried, is a thing meetest in all reputation principally to be obserued. Howe can there otherwise appeare any worthinesse, if affections sort to bee equall, or what distinguishment may there be of spirites when mens iudgements are common.

Scanderbeg, the terrour while he liued, and onely man able to confound the Turkish forces, during his infancy, hauing beene trained vp with Amurath father to Mahomet the second Emperour of the Turkes (for that in the conquest of Epirus by the same Amurath, the father of Scanderbeg being slaine, and his Signorie subdued vnto the Turke, he was then with others led away into Turkie a captiue.) When he ariued to manly yeares, and serued with great fortune and valour the saide Amurath in his warres: It fortuned that being in one great battaile as Generall of the Turkish Army against the Christians, & fighting against Hungary, a remorse of conscience tooke him, in that he being the sonne of a Christian Prince, professed in Christianity, and vowed to God,

should

ſhould ſo wickedly become the confuſion of his brethren, and warre againſt Chriſt and his kingdome.

And albeit he was neuer vnfortunate in any fight, and at that time likeliest of all other to attaine the victory, yet regarding the ſtate and manner of the conqueſt, he faintingly withdrew, and with great diſcouragement vnto his people, gaue power vnto the enemy to bee at that time a conquerour. Which done, himſelfe with a few chiefe and principal perſons his aſſociates, tooke themſelues together in flight.

In this company, was a noble Gentleman, wiſe in behauiour, faithfull in counſaile, and ſecret in truſt, at that time Secretory and of counſaile to the great Turke. The place of their reſidence ſeruing well to the purpoſe, him Scanderbeg (being of the others aſſured, tooke onely in hand to acquaint with his enterpriſe. And for as much as his credence with the ſaid Amurath was ſuch, as in the repoſe of his troth, reſted both ſignet, and warrant ſufficient, to put forward what ſoeuer direction or commaund, in any the Turkiſh Signories vpon paine of death to be obeyed. Scanderbeg declaring his wearieſomnes of captiuity and ſeruage, deſire to viſite his kingdom, and liking after that to liue at liberty a Chriſtian, and therewithall how often the Turke had promiſed to reſtore him, and yet ſtill brake with him, enioyned the Secretory to write Letters of commaund in the Turkes name, to the Deputy or rulers of his fathers kingdome, that as their lawfull Prince & Gouernour they ſhould then at that inſtant without more delay receiue him, and thenceforth renounce and put from them their wonted charge and auctority.

And albeit the power of Scanderbeg was in that place great, and the Secretorie nothing miſdoubted at all his reſolution, and therefore feared too much to contradict him in the ſame, knowing alſo that if hee aſſented to that demaund, hauing yet liberty to depart, he might timely enough aduertize the Turke to the preuention: yet vſed he neuertheleſſe ſo many effectual ſpeeches as for the preſent he could, to diſſwade him: which not preuayling, he aſſented at laſt for feare, and wrote as he required him.

The Letters orderly ſigned and ſealed, as to the impor-

tance

tance belonged, Scanderbeg knowing the great wisdome, fidelitie and counsell of the Secretorie, thought it nowe a matter of no small worth, if by any facilitie hee could win him also vnto his company, to passe in the same iourney, or otherwise if he refused, then as the least in choyce, deemed hee fit that hee should not returne aliue, to carry newes to the Turke of his deuises. And therefore first with as many kinde entreaties and offers of all kinde of honours, fauours, estimate, and aduancements that he could, he assayled him, he proposed also the expectation of his owne fortune, valour, power and strength of the euerliuing God whome he serued, that was able to defend them, and all possible meanes that otherwise could be deuised to moue him. But none of these in fine preuayling, hee lastly set before his eyes, that vpon such refusall, he for his owne best assurance must be enforced to kill him.

Which maner of speech, albeit moued in ỹ Secretory diuers alterations, yet chose he as the most honestest part, no wayes to defraud the trust in him reposed, especially by assistance in his owne person thereunto giuen. And seeing hee could by no meanes escape with life, aduised sodaynly rather to dye in the hands of Scanderbeg for that he had already done, then in so manifest an action of disloyaltie, to be found a principall actor of treason agaynst his Lord and Master.

Great is the linck of Virtue whereby the minds of men singuler are many wayes bound, neither falleth it out in those of weak spirit and capacitie, to become partakers of the praise due vnto so high and honoured excellencie. To men basely conceipted, there is neither respect of trouth, loue, honour, dutie, or other matter whatsoeuer, whereby to draw them from a sensuall appetite or carnall desire of their owne liuing, safety and commoditie: But to those who are the sworne schollers of Virtue, to whome true glory is of price, who only haue in estimate to make choyce of things worthy. In these it sorteth to be a shame, what others reckon for lawd, to them a preiudice, what many holde for gayne, they contemning by a sole Virtue and discreete choyce of the minde, what is besides or lesse then that which accordeth to the true honour and reputation of well deseruing, cannot content themselues to liue where their credite,

dite dyeth, deſpiſe wealth, where honour is to bee purſued, neglect reputation, where loyalty is not entertained, and expect no fidelitie, where conſequently, the effects of an honeſt and worthy minde, are not principally to be carued.

As then, by what vſe ſoeuer applied, I do in all things commend Fidelitie and Truſt to be performed, where by diſtrictnes it is challenged: ſo now doo I in the carriage of this our Secretorie, ſorte him forth properly from the reſidue by a difference, for where in perſons of leſſe conceipt, and lower reſpect, ſome blages are commendable, in him they are to bee preſumed, as no wayes to be doubted of. Neither is it to bee aſpected, that the mould of ſuche a one, ſhould be ſo ſubiect to imperfections, as that in common and mean actions he ſhould think to be prayſed: ſeeing that where any breach of thoſe parts in men lower conceipted might be found, it would in them be held as in compariſon a thing no more then might bee doubted, but in him would it turne to a moſt vituperable baſenes, with ſuch intendments to be ſpotted.

And as I thus ſequeſtre him from the ordinary blage of what held to be liked, ſo doo I againe draw in him a ſpeciall choyce, of things high, and worthily beſeeming aboue others (leſſe conſiderate) in all things to be caried, and wherein the ſumme of his fidelitie ſhall onely be required. For ſeeing that by reaſon of the place wherein hee ſtandeth of employment, by reaſon of his education, birth, qualitie, or other decernment, by reaſon of the wayght, more then of common truſt, in him diuerſly impoſed, he ſeemeth to be a man euery way proportionate to farre other end and purpoſe, then of euery ordinary attendant is commonly required, it muſt needs then be of ſuch a one, that by farre greater ſkill and meaſure of euery action he be directed, that with much greater modeſtie, care, reſpect, conſideration and integritie, hee doo by ſuch meanes temper all his outward and inward actions, behauiours, and iudgements, as being himſelfe in reputation a Gentleman, and conuerſing among ſuch as haue diſcretion to deeme of him, hee may leaſt of all be touched with any thing, that leſſeneth or ilbeſeemeth any part of that which principally may be adiudged to appertayne or be annexed to a Gentleman.

For whereas in any other attendant it is a matter prayse worthy, to be beautified or aduãced by som one or other special virtue or quality, in him it is of necessity, who by how much the more neerer he is in frequentation of any honorable place or calling, by so much the more needfull is it, ỳ he be accordingly furnished wherewith in seemely & lawdable sort, to enter and approach the same. And as in the seruice of euery one whatsoeuer, it is specially required, to be endued with all partes of dutifull attendance and loyalty: so is it for him to excell, and be different, because in his employment, trust and otherwise, there is exacted at his handes a farre greater scope and efficacie, then wherewith any other seemeth to be charged by any proportion or qualitie.

By this measure now of Fidelitie, Trust, or loyal Credit of a Seruant, in which place our Secretorie, as you see, standeth bounden by the first degree of his seruice, it may secondly bee coniectured in what respective estate, hee ought for the residue of that which to his attendance appertaineth, bee accompted a Friend. The limits of Friendshippe (as it might bee obiected) are streight, and there can bee no Friend where an inequality remaineth. Twixt the party commanded & him that commaundeth, there is no societie, and therfore no Friendship where resteth a Superiority. But I say & affirme, that if it be true that the sum of all friendship taketh his originall of loue, and that a true demonstration of loue, by the feruencie of affection, may any wayes bee carued, then (notwithstanding this separation in qualitie) a man virtuously disposed, may euen in the selfe place of seruice wherein he standeth, fulfill many partes of a Friend vnto him whome hee seruith.

And if we shall goe to the definition of friendship, what is it I pray you otherwise then a Simpathie of affections, firmly vnited togethers, wherein what the one coueteth, the other desireth, in respect whereof, worldes and life, and all are not desirable, but despised. I would not here be taken, that of any sortes of people that runne into all or a number of these like effects, without exception of qualitie, I intend, that they therefore were also to beare the name of friends, for so men

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vtterly vicious and leudly giuen, consorting in wickednes, and other base exercises, in which each spendeth his life, or desperately dyeth one for an other, might bee reputed as friendes, I haue no such meaning, nor is my intent herein to so generall a purpose. But speaking of friendship, I onely deale with such, whose actions and sincere desires, haue in vertue highest preheminence, for these, not by aduenture, but by a deliberate counsel, and choyce regarde specially had, of things valuable and worthy, doo accomplish their effects by a most honourable purpose.

Now then, if the weight of Friendship, so consisteth in a Sympathie of affection, vniting of hearts, coueting an others good, and despising all that may bee gained, in respect of the partie befriended: why may not our Secretory then aswell as any other, merite in this place of seruice at the hands of his L. or Maister, the name of a Friend? Why should hee not therein aswel as any other haue that power in him plãted, wherby to become a Friend? Touching ꝑ Sympathy of affections, though I cannot so fully stay my selfe theron, as is meete to such congruity, because in friendship it is still layd down there ought to be no differẽce, ꝑ the Commander and ꝑ commanded, do yet alwayes make a discordance: I may neuertheles thus much deliuer thereof, that by all commõ likelihood it is assuredly to be coniectured, that no one personage of estate, layeth choyce vpon such a one to serue so neere about him, ꝙ to be in place of so great trust as appertayneth to a man of that reckoning, but ere hee long haue vsed him, hee bindeth vnto him at least wise some good parte of his affection. For how can it otherwise bee thought, but ꝑ our Secretorie being one euery way so waightylie to be imployed as he is, partaking as he doth with so many causes of importance, ꝙ vndiscouered secrets ꝙ counsels, standing as he must vpon so neere attendance, as he ꝑ is almost (as occasion serueth) euery minute of an houre to bee vsed, but that to his L. or Maister, hee must of necessitie bee very charie, or at the least wise more particularly then many others beloued.

Hee thus finding in so noble a place, so honourable an account, our Secretory being as he ought to be, a man of Vertue

and Worth, cannot chooſe on the other ſide, but frame his vtmoſt thoughts, correſpondent in all thinges to thoſe particular fauours, his conuerſing, his nearenes and attendance, turneth then to an affection, and this, heated by the daily increaſe of his Lord or Maiſters liking towards him, groweth thence to a feruency, and ſo each Virtue kindled by the others Grace, maketh at laſt a coniunction, which by the multitude of fauors riſing from the one, and a thankefull compenſation alwaies procured in the other, groweth in the end to a Simpathy vnſeperable, and thereby by all intentment concludeth a moſt perfect vniting. From this great feruency of Affection, an inward and continuall deſire, or rather zeale in our Secretory being naturally forced to his Maiſters good, the Fidelity formerly accruing by the truſt of a Seruant, conuerteth it ſelfe now into a religious awe and zealous reſpect of his Maiſters countenaunce and fauour. Now Faith and Loue begin both to conioine togethers, whereby the other partes of a Friend doe follow next to be effected. His Fidelity becommeth nowe a Watchman or Sentinell ouer the affaires of his Lord, and is not reſtrained by any limits, him ſelfe, his eſtate, reputation, honour and eſtimate, hang now in his continuall thoughtes, endeuours, and tranails, the neglect of his own profite in reſpect of the others ſeruice, is not now to bee diſputed of, no world ſo chary, as what to his Maiſters honour, may bee beſt entertained. And why? becauſe in this late action he now taketh vpon him the habit of a friend.

Panetius, the faithfull Secretorie and counſeller to the greate and mightie Emperour and Philoſopher ſurnamed Aurelius, for the high Wiſdome, Fidelitie, and counſell by him in all his ſeruices continued towardes the prince, during his life time, and euen to the very entrance of his graue, deſerued before many others (ſecret alſo in aduice to the ſayd Emperour) to be termed and called by the name of a friend. Inſomuch as he onely daring to ſpeake plainly, what in others iudgements might ſeeme to be offenſiue, and to perſwade faithfully what he ſaw moſt agreeing to the preſent extremity, made the Emperour pronounce himſelfe fortunate, to haue nourished one ſo diſcreete in his pallace, and moſt bleſſed of all, in that

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when each fayled him in his dying, he onely was found assured vnto him, among all that were liuing.

In this friendly knot of loue, and that of seruile commaund, remayneth a most notable difference, especially for this matter of trust and fidelitie required in seruice, for, *quem metuunt odiunt*, whom men feare they hate: well may they for fashion sake please, but this sound kind of affection is often farre from their thought. And yet that there may be an awed reuerence aswell in loue as in feare, who doubteth it, yea & that rather farre more assured and effectuall then the other. For where this grounded Loue by Virtue once stateth confirmed, the humilitie and gentlenesse of the minde is it immediatly that afterwards directeth the thoughts, we then do gladly honour the more, by how much the willinger we desire to serue, and more firmely obey, by how much the more intirely we stand to be fauoured. This friendly Fidelitie, not vrged or constrained by souereigne commaund, but of a zeale to well doing voluntarily embraced, leadeth the reputation and estimate of our Secretorie to be receyued as a friend.

As of Fidelitie, besides Credite of Counsell and Riches, there are sundrie other braunches, and diuerse deserued partes that seriously may be commended, so are there of Friendship. The association of both twaine, combineth & knitteth together al other perfections. Which grãted, vndoubtedly must the party frequenting so great a place of seruice, proue then to be a person of right speciall commendation, of answerable Virtue, and of noted discretion. For that in doing seruice to his Lord or Master, it seemeth a matter incident to his account, and to the better effecting the name of a friend, that in causes vrgent & needfull, he be not vnpurueyed in his owne person, wherewith discreetly, as occasion serueth, both to aduise & counsaile (the very efficient matter wherein his enabled discretion may with greatest singularitie be performed) the assurance whereof, by credite of most memorable antiquities, hath not onely framed that of loyall seruants, such haue bene entertayned as faithful friends, but also hath not bene slender occasion many times, to the preuention of many behement and daungerous ruines of sundrie honourable houses, and freed also the nobilitie of diuerse perso-

uages from dishonour, or lessened at least wise the blemish, that to their persons or estates might otherwise vnfortunately haue accrued.

To accompanie the troubles, miseries, calamities and infortunities of him to whom we are this wayes, or that wayes in our seruice linked or beholding, or to beare willingly and with a sufferable mind for his sake, whatsoeuer in declaration of our vertue seemeth to an honest dispositiō, to be either incident or appertaining, no man verily deemeth, but that these of them selues be assured and notable demonstrations of a verie exquisite performance. But what of that? the propertie and excellencie of this virtue is not therefore alwayes in that one onely sort to be caried, neither with the greatest estimate and commendation that thereunto is appropriate, is the worthinesse hereof wholy to be commended.

To preuent mischiefes sometimes, and by a warie foresight and care had of the honour and reputation of our commaunder, to fence (if need be) the same by a politike deuise, without preiudice, from any touch of disgrace or dishonour, to dissuade or dehort faithfully, from things impeaching or offensiue to their estates or nobilitie, to reueale the hurt they know not, or causes important whereunto they are nothing priuie, to consaile deuoyd of flatterie, and to oppose the good that least harmeth, and the euill that hath neerest remedie: these things as in their seuerall considerations, they can as sufficiently as any others declare a man to be indued, both with rare knowledge, and right excellent virtue, so who doubteth, but that the most slender of them all, weigheth as deeply as any other, in cause of fidelitie. And yet if any more speciall liking in one thing then other be to be attributed, where commonly men do seeme to haue generally well deserued, then of necessitie must the same greatly rather ensue where euils most preiudicing are foreseene and auoyded by politike wisedome, then where vnskilfully they are entred into, carying in their bosomes, either extreame hazard, or ineuitable vndoing.

Being armed in this sort, well may our Secretory by each singularity of Virtue vnto this calling appropriate, reasonably be deemed, to supplie euerie place of seruice and friendship

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by one selfe charg indifferent, seeing that in accomplishing the vtmost of the one, hee shall truly performe what to a loyall and trustie seruant euerie way belongeth, and bearing himselfe zealouslie & prouidentlie in the other, finish also what in the bowels of a right trustie friend ought to be required.

Much is the felicity that the Master or Lord receaueth euermore of such a seruant, in the charie affection and regard of whome affying himselfe assuredly, hee findeth he is not alone a commaunder of his outward actions, but the disposer of his very thoughtes: yea hee is the Soueraigne of all his desires, in whose bosome he holdeth the repose of his safety to be far more precious, then either estate, liuing, or aduauncement, whereof men earthly minded are for the most part desirous.

Of all the abuses that haue been or at this day remayneth in the attendance of honorable personages, there is no one euill so secret or pernitious, as is the venim of flattery, the couert seating whereof, in men of all ages, humors, qualities and complexions, hath for the most part taken so vehement and deepe impression, as it seemeth almost irrecuperable in the greatest sortes and numbers of persons to be anoyded. The daliance of this daintie clawbacke is smoth, the entrance pleasing, the progression subtle, the continuance forcible, but the end falleth out euermore to be deceitfull.

When infected with this kind of scurrilitie, and baseneſſe of condition, being in proper designments Currie-fauels of the world, it is no marueil if hauing in common request, all shewes possible of graffed and sound demeaners, they slide many times into the opinions of the most notable and worthiest, for they haue learned by art to acquaint themselues at the first with all sorts of humors and fashions, and being of their owne dispositions so placable as they be in all things, it is with them a maner of sacrilege to be found slacke or contrarious in any thing, *Dicunt?* say they, *Dico, aiunt? aio.* Finally resoluing trustily to deale no way, they deuise how it may be possible to frame themselues euery way.

These and such as these impugning the playne and simple drifts of honest meaning, haue alwaies a face of brasse, wherewith to shoue forward and to forstall what by the shamefast entendment

tendment of any other, seemeth bashfully to be pursued: they are still pressing on and euermore sliding, but if they once get hand-fast or happely be after streined frō the hope of that they would, their loue then and attendance immediatly thereupon die at one instant togeathers.

Iniurious mee seemeth and too too perillous is the approching of these priuate whisperers, whose inward conuersation as in the verie first conceipt and discouerie thereof, it yeeldeth apparently vnto a man virtuously giuen to be altogether odious, so vnto him that intendeth purely of himselfe, they are in the seruices of noble men euermore most thwarting & malicious, in so much as if such a one staied with honestie, would neuer so faithfully, simply, & truly, endeuour himselfe by all parts of dutifull care & loyaltie, hee shall yet neuer want of those peruerse crœpers, that by one cautelous suppose or other, will still be before hand wherewith if it be possible to disgrace him vtterly.

That these and such other actions of vility, commonly handled as they are in so Honourable places, do become oftentimes barres to good meaning, and stumbling blocks to plaine dealing, there needeth (as I thinke) at this present, very small question. Neither would I be so misled, as to deeme that there wanteth either inlight or iudgement in many notable personages to decerne them, for they are decerned, and oftentimes spurned at, I know it right well, but what of that? This being also a common practise & occupation of the world, smoothly to slide through all things, and to meane truly in nothing, it is no maruell if by the too double diligence of such men, some one or other happen now and then to be deceyued.

But forsomuch as it is of necessitie, that euery honourable estate must and ought to be serued, and that where a multitude good are in attendance, there ensueth commonly to bee among them, some few that are euill, eyther of an annexed propinquitie or opposition of good & bad, virtue and vice, emulating as we see the daply progression each of the other, or else for that the world something addicted to peruerse maners, sendeth foorth often times such Imps of her substance, as become monstrous disturbers of euery honest endeuour. It shall notwithstanding behooue him whatsoeuer, whose end and expecta-

pectation ſtretcheth to the ſole deſert that of euery laudable purpoſe is rightly to be attayned, eyther in abſtayning from any occaſion of blemiſh to his virtue that may happen, to reſolue with himſelfe neuer to ſerue at al, or ſeruing, at the leaſt wiſe ſo to arme his conceipts for all maner of diſgraces, as that he may content himſelfe in that being but truely cenſured as he ought, the ende of his determinations are certainly to bee adiudged honeſt, albeit his ill hap perchaunce ſuch, as thereby he attayne neither liking nor preferment, or if either he ſtand in preſent, or be in poſſibilitie to attaine fauour, then not to be diſcouraged in the honeſt proſequution therof, by any practize or enuie what ſoeuer, reſting in himſelfe firmly aſſured, that time or the true decernement of him whome hee ſerueth ſhal at length yeeld ſcope to that, whereunto by true degrees of virtue he ſought to haue aſpired.

And ſeeing that in all cauſes of zeale and loue, where the minde is tyed by an entire deſire and care of weldoing, to him whom once in conceipt it ſeemeth to grow chary ouer, ẏ force thereof ſeldome or neuer paſſeth lightly at the firſt, without ſome block or other laid before it, whereby to hinder or diſcourage the proceedings already determined, and that ſo far forth as one while a man ſuppoſing the fidelitie of his ſeruice might at a time be fully effected and diſcharged in the requiſite deliuery of ſome preſent aduiſe and counſel, yet terrified perchance or otherwiſe diſſwaded with the reſolution, mightines, or nobility of his L. or Maſter, or fearing to bee argued of preſumption, or elſe in ſetting down the deſire he hath of ſafegard vnkindly to be miſtaken. It ſhall not therefore bee conſonant to this our Secretories place of ſeruice, thereupon immediatly to become ſilent, or ſo to ſuffer the euil which himſelfe clearely ſeeth, to paſſe vnregarded, eſpecially when the caſe is either waighty, or nearely otherwiſe concerneth his nobilitie whome he ſerueth, for ſo ſhould he by a kinde of Puſillanimitie, become guilty of ẏ very occaſion, how great ſoeuer the ſame ſhould happen, which ſometimes lying in his credite or counſel, to haue impugned, he of a weake diſpoſition abſtained neuertheleſſe to ſee preuented. And yet is it not (needs muſt I ſay and confeſſe) a matter altogether vntryed, that men vaine-

glorioufly minded, or arrogantly otherwiſe intending of their owne proper ſeruices, notoriouſly oftentimes do fall into this vayne of preſumption, who pricked on with the credit and fauour to them giuen by their L. or Maſter, and foolishly conceiuing thereof to lead their thoughts in a ſtring, doe ignorantly or peeuiſhly therupõ, take in hand many times to direct them in their ſeryous affayrs or counſels, & controling in their inward thoughts whatſoeuer beſides or contrarying to their own opinions, do of ſeruants become ſawcy, of men modeſt, malapart, of aduiſers arrogant, and conſequently running into euery miſpriſion of others, and what elſe appertayning to a regard of other mens actions, appeare at length ſo impertious, as by the ſole default of their owne miſdemeanours, they are turned at the laſt quite foorth by the elbows.

The defect hereof, ſo farre diſcrepant as it is, from that ſtedy kinde of gouernement hereby through out concluded, needeth not I thinke in the framing of this our Secretory to be any further forwarned, who by ſhaking from his own perſon any part of the vilities that in others may ſeeme chiefly to be diſcommended, is herein to be aſſertained, that in nothing ſo greatly can the excellent Virtue or condition of any man ſhine, then in not firſt committing any action that may appear vile or hardly to be borne withall, and next in ſuppreſſing ſo much as in him is, what ſoeuer commendation or liking duely to be annexed to his own proper deſeruing, wherein Humility fraid from all manner of baſe and ſeruile purpoſes, ſhall then ſufficiently inſtruct him, that Curteſie is a Virtue, Lowlines a thing annexed vnto Generoſity, to be Proud is a vice, to be Contemptuous a filthineſſe, Simplicity is ſound, Subtilty deceiptull, Loyaltie a matter in eſtimation, Flattery to be held abhominable. I will not here diſpute how much excellent, and needfull it were vnto their eſtates, that the neareſt attendance of honourable perſonages, were with men of ſuch Virtue and knowledge in this ſort frequented, neither carping of ſundry enormities, would I thereby deuiſe to draw forth vnto you a man vnmatchable in quality, and wherof the world or any heauen beſides, ſcarce yeeldeth either ſhadow or property, but propoſing the worthieſt partes which of

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euery one absolutely are fittest to be acquired, I doe onely endeuour to lay down no other matter or ground, then wherewith men that be speciall are at this day held to be endewed, and such as in all ages heretofore haue beene thought meetest to bee followed.

In times of prosperity when Fortune fawneth vpon a man, and gladly seemeth to lead him vp to the highest toppe of her Monde, in minde (to all apparaunce) that Instability shoulde neuercome in his talking, and as who say her intent were, to make him her dearling, whose simplicity is so meane, that knoweth not, or with his eies doth not behold, how euery man flocketh immediatly thitherward. To his seat straight waies flieth heapes of good will. In that place are tendered forthwith all manner of seruices. To him, (nay rather to his present being) doe they make all kinde of protestations, Loue, Fidelity, and what else from the deepest professor in the world can any waies be required. But Iniurious Happe, if once the roundell of thy chaire doe turne, if but the least shew of Infelicity doe once attach him, how few then will appeare the effects of all these former deliueries, how slender, how fraile, and how too too brittle to repose vppon.

It is assuredly a matter generall whilest stately Honour standeth yet supported in her glory, that there shal neuer want that will speake largely, that will giue place vnto humors, sooth vp imperfections, and be ready to doe any thing howe difficult soeuer that may be. But extremity being the true Touchstone of Triall, and the fatall determination of all thinges, yeelding scope to decerne Faith from Subtilty, that onely is the time wherein aboue all other, discouery is made of friendes, and inuiolable troth founded on greatest trust, beareth his largest testimony.

And for that a sound and perfect conceipt, is of all other giftes either of body or mind the most auaileable and worthy, whereby both knowledge is had on what grounds to builde, and afterwards how and which way therein to abide and perseuer, and that the ability thereof is the matter meetest to approch with credite and continue with trust, in attendance on the greatest place of Honor. Such and none other therefore

thinke wee méete to frame our Secretorie. Who bearing one ſtable minde and certaine diſpoſition of Honor and Liking, Loyalty and Zeale, Care and Eſtimate, both in proſperous & aduerſe Fortune, liuing and dying, to him whom he ſerueth, may euery way touching his qualitie, ſupply what in any honeſt action ſhall be to him enioyned, and by the virtue whereunto in his office he is charged, ſo firmely, behaue himſelfe, as vppon the ſole deſert thereof, hee may appeare to be with due commendation euery where renowned.

When the ſtates of Italy diſcenting among themſelues, for the chiefeſt iuriſdiction & Soueraintie, were by little and little wound out of their popular ſway, into a particular principalitie and ſole kinde of gouernment, the Citty of Mantoa hauing a few yeares made triall of a Prince, and ſcarce welding as yet with ſufficient content the ſtate and title of a Duke, Roderigo a noble Citizen, and one during the time of the ſtate being free, had beene among his people of great power and auctoritie, enuying among the reſt this ſole continued Monarchy: deuiſed vppon a time with others, treaſonably to conſpire againſt the Duke, and in forcible manner vppon a ſodaine to ſlea him.

The matter thereof long debated in his own conceipt, hee communicates at the laſt to the credite and affiance of his Secretorie, requiring his ſecrecie, counſaile and furtherance in expedition of the cauſe. The Secretory amazed at the monſtrous pretence, and miſliking vtterly the circumſtance of the ſame, craued leaue at the firſt to thinke vpon the cauſe, & after a little time giuen, returned again vnto his Lord, vnto whom vnfolding in reuerend manner the weight of the purpoſe by him conceiued, the admittance at the firſt of the Duke into that ſtate, by his owne conſent and word giuen, the oath by him taken for his maintenance, that he was now no vſurper vppon them, but their lawfull Prince in ſucceſſion, that to haue reſiſted when time was, might haue ſeemed tollerable, but now could it not appeare but cruell, ſeeing they were bound to obay him, the hatefull miſlike euermore of all honeſt minds attributed to treaſon, the iniuſtice of the action, the impoſſibility to effect it, the power of the Duke to reuenge it, and

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consequently the very arme of God that alwaies for the most part stoode against it, all which arguments being most vehemently by him enforced, hee therewith in the end so well satisfied the minde of his Lord both then and euer after, as thencefoorth becomming alwaies as faithfull as intirely fauoured of the Duke, his yeares and fidelity happely ended with great honor at the time appointed together.

What should I lade this discourse with numbred examples vnto you, of the great estimate and regard of those, who to keepe their faiths inuiolable vnto their Lords, haue some of them beene so iealous of their honours, as for the safegard thereof, haue by great aduisement made a voluntary aduenture of their dearest liues, some againe with great loue and fauour entertained and reputed of by their Maisters, not able in their seruices as they thought, during their life times sufficiently to compense the loue & especiall zeale they bare vnto their Honors, haue afterwards vnto their children being in great disgrace with the state present, so fully effected the fruits of their wel wishing, as that by the tender accompt, reuerence, and loyalty to them proposed, they haue right well declared that not vnto times alone of estate and fortune, when little regard of such things might be at their handes expected, their vertues haue beene limitted, but chiefely in extremity and times of want, wherein their sundry fruitions, haue beene in most aboundant manner supplied. Others likewise charged on the death bed with the secret affaires of their L. to be kept, in speciall care and reckonning, from the knowledge of other men, could not by suspition of gifts, threatnings, or other large offers what so euer, be so farre corrupted, (as when the dead was quite passed & gone out of the world, whereby they naded not at all to haue doubted) they would yet be led in the least iote of all, to defraud the trust in them reposed, but haue kept the same inuiolable to their vndoubted commendatiõ, and further encrease afterward of good liking to a farre greater credite.

Infinite are the remembraunces that of these and such like actions are and haue been daily recorded, the multitude whereof for breuitie I doe omit. Contenting my selfe that of these

two chiefe and principall matters of ſeruice, I haue thus farforth already ſo ſufficiently debated. Leauing therfore what elſe to be conſidered to the knowen ability of others, I proceed vnto the next part, that in the continuance of this diſcourſe was at the firſt intended. And for ſo much as the exercile of theſe and ſuch like peculiar virtues and qualities, appertayneth not as I haue ſomething before mencioned vnto men that are of meane ſpirite, to ſuch as be naturally touched with any bad or vile coercement, capacities ỳ be inſenſible or ignorant, ſuch as haue want of education, or whole demeanours are to virtue wholly inſufficient: Let vs yet more particularly ſee what manner a one he ought to be, in each eſtate, degree, quality, & condition, that to the worthineſſe and reputation hereof, ſeemeth a man meeteſt and moſt allowable to be choſen.

For the ſorting out whereof, and the better to find our Secretorie, as néere as either may be geſſed, or framed, ſuch and none other in déede, as in true and perfect meaning he is or ought to be adiudged, we will deſine the ſeuerall conſiderations and reſpects of ſuch a one, in three ſpeciall poynts, ſolye and fully in this place to be conſidered.

The firſt ſhall be of the perſon, touching his regard and being: the ſecond of his conuerſation and order of liuing: the third of his ſufficiencie, by ſkill, knowledge, and abilitie wherewith to diſcharge the place of his calling. Formerly then touching the regard of his perſon, it is requiſite, that he be deſcended of honeſt family or parents, the efficacie whereof conduceth not a little to the coniecture of a ſound and honeſt condition: that he haue alſo had good education, whereby the minde well diſpoſed is oftentimes framed to very good purpoſe. That he be of ſhape and countenance proportionable to thoſe required virtues, forſomuch as it commonly enſueth, that Nature in producing of all her creatures, worketh in them effects anſwerable to their ſeuerall conſtitutions, as to flowers of moſt exquiſite proportion, ſhe giueth the moſt excellent ſauour: the dogge is not ſhaped like the lion, nor the cure as the ſpaniell: the Rennet trée is not as the Crabbe ſtocke, the one bearing an apple, holſome, delicate and pleaſing, when it commeth to bee taſted: the other puffing forth of the knures, no other then the ſappe of

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Uertuice, when the beſt of it is inioyed.

By the countenance we doe further alſo iudge of the qualities and diſpoſition of men, inſomuch as the very markes of fauour haue not to many iudgements appꝛoued weake diſcouerers of ſome peoples good oꝛ vntoward conditions, we haue likewiſe in euident teſtimonie, that ill diſpoſed nature confirmed by cuſtome, ſeldome degenerates from the kinde, eyther whence it is ſpꝛong, oꝛ wherein it hath long time beene nouriſhed.

To mankinde there happeneth in the bodie many deformities, which ariſing not by defect of Nature, ſo much as by ill vſage of thoſe, who haue had charge ouer them, cannot bee amended, but being pꝛoduced by Nature, doe poꝛtende ſome one oꝛ other notable inconuenience: To beautifie ſuch a ſhape with virtuous and honoured actions, is vndoubtedly pꝛaiſe woꝛthy, but to accoꝛd vnto faiꝛe lineaments, poꝛtraied with exquiſite and daintie fauour, a minde coꝛrupt, baſe, wꝛetched, and vile, that of all others is the moſt greateſt and noted deformitie.

Diogenes being of one paſſing by, rebuked of his pꝛepoſterous ſhape, and hard kinde of fauour, anſwered: I with my virtues doe ornifie my ſhape, but thou with thy lewdneſſe diſgraceſt thy fauour.

Touching the iudgement of nature, by the outward face, many things might be alledged that diuerſly haue bæne decerned, the matter whereof needing ſmall pꝛoofe, moꝛe then our owne common experience, I ſurceaſe to debate vpon, ſæing my meaning is, but out of ſundꝛie apparances to dꝛaw foꝛth the greateſt likelihood, and thence to repoſe a foundation conſonant to the module oꝛ compaſſe of this my pꝛeſent intendment. Only let this be laid downe foꝛ a certaine, that the fineſt waꝛ, reteineth the faiꝛeſt figure, the pureſt mettal the bꝛigheſt coloꝛ, the damaſke Roſe the ſweeteſt fauour, and the moſt pꝛiable part of Virtue, is foꝛ the better part planted, in the moſt pꝛopoꝛtionate feature.

This being then ſufficiently ſpoken of the perſon, let vs now go to the Conuerſation. This Conuerſation ſæmeth vnto me in three poynts, oꝛ eſpeciall notes to be conſidered, that is, in the Qualitie, Diſpoſition, and Order of companie. Touching

ching his Qualitie, it is requisite that first and aboue all other, he be a man requestred from all kind of pride, arrogancie, or vaine conceyuing of himselfe, for that the infection of these, are steppes vnto all maner of disorder, contempt, malice, and presumption whatsoeuer, that he be not litigious in argument, as one vainly giuen to contend, that he be no ordinarie scoffer, or friuolous deluder of other mens speeches, gestures, reasons, or conditions, that he be no quarreller, lewde speaker, priuie carper, slaunderer, or sinister backbiter of other mens actions, or lawdable endeuours: but contrary hereunto, that he be in speech gentle, in gesture friendly, in lookes familiar, in talke courteous, in argument not obstinate, but giuing place to better opinions, that gladly of euery one he doe suppose the best, be readie to excuse infirmities, and to salue imperfections; that in teaching he become not another Democritus, or in carping a Zoilus, that his tongue, eie, and thoughts, be indifferently framed to iudge truly and vnpartially of euery one, that of all things he abhorre priuate quarrels, and open contentions, and as the rockes of Scylla, do eschue of any one absent sinisterly to speake, or otherwise to informe against them, for that in these qualities & conditions properly, each one carrieth a decernment of that, which nerest appertaineth to a Gentleman.

Now touching his disposition, it is exacted at his hands, that he be not a mangluttonous, or that he bee not ouermuch subiect to drinking, for drunkennes ouercommeth the minde, dulleth the memory, enfeebleth the wittes, maketh a man forgetfull of himselfe, the reputation he beareth, and the company wherein he setteth: Wine, sayth *Ouid*, is the discouerer of secrets, and maketh a man often commit that which afterwards turneth to his great preiudice, in wine the regard of a mans selfe, and likewise all others vanisheth, the respect of his credit also and place wherein hee serueth: a man giuen much to wine, hath no mastery ouer himselfe, and is not to be trusted with matters that be important: a man talkatiue and one giuen to wine are both likened in disposition, for in the one the strēgth of the liquor enforceth to speak what he ought not, and in the other the volubilitie of the tongue, giueth vtterance many times to what it should not. Speech sayth the wise man,

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is a thing naturally giuen to euery man, but hee that ordereth his words by discretion seeth the way to wisdome.

This virtue of ordering and keeping the tongue, is vnto our Secretorie not the least of many other poynts wherewith he ought especially to be charged, in him that is disposed to speake much, it cannot but ensue that his often babling must needs at one time or other, giue proofe that he hath in himselfe as little Secrecie as Silence. To preuent this inconuenience, wise men haue obserued in nature a most notable and singular prouidence, who to the intent that men by her very instigation, might be commended to Silence, hath giuen vnto vs two eares to heare, and an attentiue conceipt, whereby generally to debate, & consider of all things, and but one mouth to speak, giuing vs in testimonie thereby, that we ought to heare much, to know much, to vnderstand much, and to speake but a little. Besides, that the tongue wherby deliuerance is made, she hath first closed in with our teeth, and them couered againe with our lippes, forewarning still thereby, that nothing ought thence to be discouered in haste, nor without especiall regard, and district aduisement. For this cause also, Discreet Nature, after we haue once receiued into our eares the sound of any thing, she thence preferreth it immediatly vnto the mind, and thence to the hearte to be censured or considered vpon, and last of all vnto the Tongue, to whose lot, as last of these, it befalleth to be partaker of it. so ought it from thence carefully, and not without especiall cause to be deliuered.

The Diuine Philosopher foresecing in man, the manifolde discommodities oftentimes ensuing by loosnes of the tongue, where all others were teachers to speak well, hee onely taught his schollers to vse silence, iudging thereby, that the virtue of the tongue consisted not soly in speaking, but how or by what occasion to vse the same, & vnderstanding first how to restraine the thing, that of it selfe was pliable enough to bee vsed without measure, they might easilier finde meane afterward to speak oftentimes to good purpose, and not to accustome themselues as they did before, to prattle without order or any good or reasonable part belonging to discretion.

For this cause Silence, as the first guarde of all affayres,

being either secret or important, is (vnto men seriously occupied, or employed in the same) directly to be commended: Which maner of Silence, as it fully instructeth in causes serious and of wayght to speak nothing more then needeth, so conueyeth it also into the residue of our behauiours, a modest and choyce kind of gouernment, in al actions whatsoeuer, either of question or argument, to be with discretion pursued.

How much it importeth vnto our Secretorie, to haue notice of the true and perfect vse hereof, who aboue all others, ought rightly to know and decerne, how, where, when, what, and to whome he ought to speake, and when and wherein, to be likewise silent: it may by the reasons afore layd be sufficiently collected. Nor ought his speech in troth to be so ordinary as other mens, who for the most part limit themselues, neither to time, place, occasion, or company, but far otherwise. For in him, it resteth principally to aduert and consider, that himselfe is but the closet, wherof another hath both the key, vse, and commandement, that he ought herein to bee as a thicke plated doore, where through, without extraordinary violence no man may enter, but by the lock. And the lock which is the tongue, to be of such efficacie, as wherof no counterfeyt key should be able to make a breach, without the selfe same instrument that by the director therof, is alwayes to be caryed. By reason wherof, he is of meere trust and fidelitie in him reposed, to become wary of his waies, and to take the course needfull, whereby the least occasion of breach hereof may precisely be auoyded.

Ouer and besides all this, it shall further appertain to the disposition of this our Secretorie, that in shewing himselfe affable to all, he doe not either by reason of his birth, qualitie, or estimate that he hath of his L. or Master, goe about to abuse or wrest the simplicity of any one to a bad end or purpose, but rather enforce himselfe gladly to vnderstand the sutes of the meanest, and to giue them ayde and furtherance to his vttermost: herein shall he not a little aduance the honour of his L. or Master, in preferring the iust and lawfull petitions or complaynts of the poore, & in helping them to the speedy dispatch of that, wherewith by reason of their simplicitie, they oftentimes are greatly encombred. It behoueth also so much as in him

him is, that hee auoyde all kinde of intemperancy either of choler or too much fury, that he diſpoſe not himſelfe to vile and vnbeſeeming termes of baſenes or ſurquedry, that he with the two extreames of couetouſnes and prodigality be not touched, that naturally he doe incline to good, and hate the badnes of any, that he abhorre flattery as a toad, and giue himſelfe of any particular action either to be vtterly ſilent, or elſe to ſpeake truly.

Laſtly now touching the third point of theſe three, conſiſting in order, appertaining to companie. Needfull it is that our Secretory haue in ſpeciall remembraunce, the auncient ſaying that common experience giueth to all men for approued, which is, that Such as a man of himſelfe is, ſuch alwaies are they with whom he conuerſeth.

If therefore of his owne mind and diſpoſition a man endeuoureth to bee good, and ſo to liue and be accounpted of, him then beſeemeth chiefly to haue reſpect to the company hee holdeth. For which occaſion, the Philoſopher aduiſeth, that men being good, do chooſe to haue familiarity with thoſe that are beſt, to the intent that by the ſociety of them, their Vertue may haue increaſe, and them ſelues learne to become better. The corruption of young men, by nothing ſo much accreueth, as by the ſlender reſpect they haue of thoſe with whom they doe accompany, for that it reſteth aſſuredly out of doubt, that the euill example and encouragement, of one vile and ill diſpoſed perſon, hurteth more a great deale often times in one dayes company keeping, then ſeuen yeares endeuour afterwardes, may releaſe by any good inſtruction. Herein alſo the rather reſteth vnto our Secretory a moſt principall regard thereof to be had, for ſo much as not the conuerſation alone, wherein he is choiſely to be affected, dependeth thereuppon, but the matter alſo of his ouerthrow and diſcredite, for who ſeeth not in often apparaunce, that men ſimply conceipted, and of their owne proper inſtinct very well giuen, are more diſcredited and condemned many times, by occaſion of the company wherinto they haue aduentured, then of any apparant euil that in their owne perſons reſted publiquely to be decerned.

Hercunto accordeth the proofe of al common ſocietie, wherin men onely of thoſe that know them are iudged as they bee, but in generall reckonning, are euer cenſured according to the goodneſſe or badneſſe of thoſe, with whome they liue familiarly. It followeth therefore, that Who ſo will no euill doe, muſt doe nought that longs thereto, for in good men it is not alwayes inough of themſelues wittingly not to haue committed any euill action, but he that deſireth to be good in deede, ought not ſo much as to become any occaſion or ſlaunder at all of euill. If men would but throughly enter into the weight of their eſtats, & truely conſider with themſelues what of duety appertayneth to very Reputation in deede, they would not then thinke it inough to be in this credit, or that place, or thus countenaunced, or that way enriched, arming themſelues only thereby with vaine glorious titles, but therewith woulde alſo deepely imprint, that them likewiſe behooued by certaine eſpeciall inſight had into their owne wayes, ſo to order and direct themſelues, as thereby deſeruedly, to beare the ſelfe ſame accoumpt wholly and vnblemiſhed, which cannot any wayes be without in all their outward and inward actions, they doe carry an eſpeciall eye to the matter of their owne credite. And what one thing is there in the world (to him that by true degrees of Virtue endeuoureth to be aduaunced) more chary, then the accompt & eſtimat had of his name and fame? What one good more exceeding, nay what life can be more precious? Much therefore ought the diſcretion hereof bee in choiſe, as that which as an action moſt ſingular, I haue iudged fitte to be expoſed vnto our Secretory.

Hitherto haue we endeuoured in perſon and behauiour to find a man meete and conuenient to the purpoſe hereof, wherin my intent hath beene not to omitte any thing which to that place and calling might any waies bee adiudged neceſſary. Now the circumſtance of theſe proceedings leadeth vs next to conſider of our Secretories abilitie.

In this conſideration, it falleth out, that for as much as his Office and place, calleth him altogether, or for the moſt part to the handling of deepe and waighty affaires, wherein his capacity ſhall ſundry wayes be exerciſed, and his wittes throughly

thoughly tried, he therefore be furnished with Skill & Knowledge accordingly, whereby the better to be adapted, vnto the ordinary vsage and employment therof. To this end it behoueth that he be well studied, especially in the Latine tongue. It is likewise conuenient that herewithall he haue a ripe and quicke conceipt, aptly to receiue, what on a sodaine shall bee to him deliuered, and that he retaine with himselfe a sound & good memory, for the conseruation of those thinges, that vnto his charge shal daily be committed. He ought for his own furniture and instruction, to be a man not altogether vnexperienced, to be well languaged, to be sufficiently red in Histories and Antiquities of times passed, to haue notice both by reading and conference, of the scituations, customes, manners, and conditions of men, cities, countries, & common weales, to haue familiarity with straungers, and men of diuers nations, whereby the better to be assertayned of their humors, behauiours, and dispositions, and wisely to worke vnto himselfe a peculiar inlighe into their estates, counsels, and iurisdictions, being therewithall wary that this association, with such kinde of people, worke not vnto himselfe, or the affaires wherewith he shal be credited any matter of preiudice.

Now it is a matter often seen, and in common vse almost to be found, that a great many men otherwise discreete, learned, experienced, and for their seuerall callings questionles of very good deliuery, and euery way to be deemed sufficient, some also that in the Greeke and Latine tongues are very wel studied, & are also with the vse of forraine languages laudably indued, that not withstanding haue not in themselues the faculty and vse of well writing, nor can orderly and vppon a sodaine lay downe without much adoe, and that many times also in very preposterous manner when it is done, what to any extraordinary purpose seemeth to be thought meete and conuenient. Some againe in whom there is lesse Skill, greater Ignorannce of learned knowledge, and farre meaner application euery way, wherewith to be enabled with sufficiency, haue neuertheless a conceipt so rise, and are in wit so prompt and capable of any thing layd before them, as by and by there wan-

te: h not, (though in truth when they haue done, they can not learnedly aunſwere for it) neither inuention nor imitation wherewith in very commendable ſort to performe what them ſeemeth good on a ſodaine to deliuer in writing.

What ſhould be the cauſe hereof, I cannot elſe deeme, but onely a meer inſtinct of Nature, who ſeuerally poureth her giftes in their creation vnto euery one, whereunto others (exempted from that proportion) doe ſeldome by any Art or Study reach vnto, yet is Exerciſe no doubt in thoſe that haue any ſauour of learning, hereunto a great furtheraunce: But hee that in this place muſt be applied, how learned ſo euer he be, muſt a little giue place vnto his Scholes, and frame his penne and order of practiſe to purſue that forme of writing, which playneſt meaning and apteſt ſpeech, hath in common deliuery, the endeuour whereof how difficult the ſame will be, to one being rife in diſcourſe, my ſelf haue had ſome priuate teſtimony, notwithſtanding Vſe and continuall Practiſe I know, is that which in time ouermaſtereth al thinges.

To ꝑ beautifying thē of this part of our Secretory, it is needfull that he be ſomewhat therein ayded and furthered by Nature, to the intent his Inuention to euery ſeueral occaſion, may be the more eaſie and proper, and that without any often blurring or interlining, which commonly happeneth to thoſe, in whome long ſtudy, ſeemeth ſo hardly to hew out their labors, as if by a maner or kinde of enforcement, the ſame from a hard rocke were violently to bee drawen forth and caried, which Bluntnes as I may terme it of Conceipt; is not in this part of ſeruice in any wiſe to be admitted. Neither am I for all this ignorannt, how manifoldly it often befalleth vnto diuerſe the readieſt wits, that at ſome one time more then at another, they haue leſſe abilitye, and much harder is their deliuery a great deale, in matters exquiſite to bee perforined, then vſually otherwiſe is by ordinary triall vnto them accuſtomed: the occaſions whereof, may be diuers, whereby the ſenſes are many wayes dulled, as by too much repletion of meats and drinkes, exceſſiuely taken, by too great ſtudy and often muſing, driuing therby into a melancholy paſſion, by motions too intemperate,

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happening vnto the minde: and finally vpon sundry other instincts and occasions, which I cease to remember, all which being offensiue as they are, vnto the necessary regard of this our Secretories attendance, it standeth him greatly vppon by all possible meanes to represse them, to the end that his wittes being as neere as by endeuour can be compassed, alwayes in one selfe stay and readynes, he may not in times sodainly requiring effectuall and present dispatch, appeare any wayes disfurnished of that which at his hands, is and must of necessitie in this place be required.

It is not then learning alone (as you see) that is able to make a man meete to this kinde of practise and studie, but naturally to be besides indued both with Sence, Wit, and Memorie, wherewith to lead and conuey those necessarie euents, that in his place are daily to be frequented, & therwith to haue likewise care and regard, with modest and discreete maners & behauiours, to preserue and keepe the same fayres, whereby he may be the more readily prouided (as I sayd before) for all times and purposes. Neuertheless, how much needfull it is to that place more then ordinarily to be learned, yea with the greatest abilitie and perfection (if it were possible) to be also euery way adorned, I haue already sufficiently laid downe before hand, and still do propose the weight thereof, as a respect amongst others to be most especially imbraced.

In this maner haue we by sundrie degrees endeuoured to lead along our Secretorie vnto his appointed Place and Office, wherein we haue first discoursed largely of the function he beareth, respectiuely touching his seruice: next to frame him both in Person, Birth, Education, Qualitie, Disposition, Conuersation, and Abilitie, a man meete for that purpose. It now resteth, that as the finall determination of this labour we deliuer vnto him his Office. Of this then the parte especiall, and intendment most principall, consisteth, (as by experience is found) in ꝑ vse and exercise of the Pen, the Wit, and Inuention, togethers. The abilitie so exactly before required, and discoursed vpon, is herein now to be put in proofe and practized. To the execution of this Office, it is requisite the Secretorie be, for the perfection of his hand, in the varietie and neate deliue-

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rie of his letters in writing, singularly to be commended, that he haue with himselfe also therein a verie readie vse, quicke, and spædy conueyance for dispatch, that warely he giue hæd to obserue the Order, Method and Forme to him from his Lord or master deliuered: forasmuch as in discharge hereof, he is vterly to relinquish any affectation to his own doings, or leaning herein to any priuate iudgement or fantasie. His pen in this action is not his owne, but anothers, and for this cause the matters to him committed, are to depend vpon the humor of his commaunder, and vpon none others.

Hereof is he exceedingly to become studious, and a zealous immitator in all things, to the intent that knowing the affects of his Lord, with what ends and purposes they are caried, and vnto what forme and maner of writing he is especially addicted, he may the more easily, and with better contentment discharge that part of his seruice, wherein by continuall occurrents he shal haue occasion daily to be employed.

He is in performance of this charge, to be a man watchfull, diligent, carefull, industrious, not giuen to ease, to auoyd all occasions of slouth, to the end (as I sayd before) by continuall exercise of his wits, to retaine his spirits, apt, and his memorie fresh. For Idlenesse of it selfe is the proper nourishment of manie other euils, the hinderer of each good purpose, & the deformed monster of all humaine exercises. Whilest Idlenesse attacheth the body, it giueth scope to ill thoughts, occasioneth distemper, maketh vnweldie to labour, bredeth wearisomnes of vertuous exercise, entiseth to vanities, rorrupteth with pleasures, and fædeth a man with trifles. If therefore there shall be any time vacant of affayres vnto our Secretorie, (as all seasons are not alike wherein still to be occupied) the same shall he deuise, either in pleasant recreation to be spent, or in some other honest exercise or studie, wherein whatsoeuer is not improper vnto a Gentleman, shall be to him in especiall choyse, and as an action fittest of all others to be receyued.

His office is likewise, to intertaine all maner of suters, vnto his Lord, to conceiue and vnderstand of their seuerall occasions, and how much, or how little, they or any of them do import, to answere the dispatch of the greatest with as much facilitie as

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he may, and those of lesse moment with discretion to remoue, and put abacke, to the end the walkes and passages of his Lord be not with the vaine and friuolous demeanours of fond people too often incombred.

He ought also to haue regard to times and places conuenient, wherein to moue his Lord vpon any speciall or vrgent occasion, or in which he is to preferre vnto his presence or hearing, the person or cause of any one. To see that the same return not offensiue vnto his priuate liking, that the furtherance thereof be not in times when he is soly disposed to particular studies, or that he is otherwise busied in matters of estate or counsell. To consider first of the qualitie of euery suite, and condition of the partie as neere as he may be enformed, ere he take vpon him to acquaint his Lord with the parts thereof, and accordingly if he see cause in his owne person to answere the same: for it is not seemely he should trouble his Lord vpon euery light or ill beseeming suggestion. To be circumspect in the dispatch of euery thing to him deliuered, and in matters of waight and charge, to be also prouident and warie, heedfully intending to the safe disposing of whatsoeuer requisite, from the eyes or knowledge of any other, whereunto none so much as himselfe ought to become priuie.

He is likewise to auoyd all maner of delayes, and not to accustome himselfe in any wise vnto negligence, for that the vse thereof in ouerslipping of small trifles, inuiteth many times, to pretermit things of larger circumstance, and of farre greater moment. It standeth him vpon in the exercise of this his office, to be alwayes as neare and as ready as may be, in his ordinary attendaunce, for so much as being vppon a sodaine to bee vsed, it is needfull he be alwayes at hand, and is intended that his absence cannot therefore any long time be spared. In conclusion, it is meetest in all things, that so farre forth he be addicted vnto his present seruice, as that in respect thereof he become vtterly sequestred from all priuate regard or affection of any thing, sounding to his owne appetite. Finally, being a man fauoured or intirely reputed of in his office, he may not for any friendship, corruption or instinct whatsoeuer, by any sinister

practise, colour, or meanns, go about to abuse the countenance and credite to him giuen, by his Lord or Master, nor couertly thereby suggest, or informe me any thing, wherewith the good opinion of himselfe may afterwards be hazarded, or by the graunt or assent of his Lord thereunto giuen, there may iust cause accrue, whereby thereafter a great deale lesse he may deserue to be trusted.

In these particularities haue I at last concluded, and brought to ende the summe of all my former trauaile. The Secretorie is now defined, & by all respects, circumstances, & inducements that may be, confirmed both in person and office: much haue I to require of the generall perusers hereof, that I be not any wayes therein mistaken, for that passing immediately to the publique notice of al, there is no doubt but the very particularities thereof, shall speedily therewith be censured of all. My request is, that the skilfull and best experienced, will of their owne good conditions, not otherwise misdeeme thereof, then what in equall truth may be vnto them tendered, nor that the wise and discreetly minded will haue other concepte of me, then as my weake abilitie sought herein at their handes to haue at the first deserued.

Touching any others lesse able to speake or giue sentence in the cause, as my will and desire is fauourable to be regarded of the whole in general, so if any one more of selfe-liking then of Skill, will either carpe at, or peremptorily reiect the labour by me vndertaken, let him first consider with himselfe, how much easier it is to find fault with a thing by another alreadie finished and done, then for himselfe by priuate endeuour to accomplish the like: so shall he find, that men at all times see not into all things at once: and in proofe hereof become assured, that he, as I shall sooner in the performance of my labour, make our selues obiects of euery common opinion, then with such account to deliuer our trauailes, as that we may stande assertained of their owne deserts, they shall be pleasing to all men.

And forasmuch as it resteth yet a thing doubtfull, how well or euill, till the perusing, this slender trifle of mine may of all sorts

ſorts be meaſured, I will in the meane time (as many others
before me haue done) affie my ſelfe in the hope and expectation
of the beſt: Glad if in the conueiance hereof, there may by
my willing endeuour, ariſe any pleaſure or profite to any,
which being the intention of me only deſired, I
paſſe forth this (as the reſidue) of the beſt
and apteſt fauourers thereof, to
be intertained.

FINIS. *A. D.*

A Table ſhewing the principall matters contayned in the firſt part of this Booke.

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